

# THE ACADEMY.

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The Classical subjects are those of the London University Matriculation Examination of July, 1895.  
Candidates in all these Scholarships will be required to enter to the full course at St. Bartholomew's Hospital in the October succeeding the Examination. The Examination for these Scholarships will be held on September 20th, 1895.  
For particulars, application may be made, personally or by letter, to the WARDEN OF THE COLLEGE, St. Bartholomew's Hospital, E.C.

## UNIVERSITY COLLEGE OF SOUTH WALES and MONMOUTHSHIRE.

The THIRTEENTH SESSION will begin on MONDAY, OCTOBER 7th, 1895. The College Prospectus, containing a detailed account of the Classes in the Faculties of Arts and Science, in the Department of Engineering, and in the Department for the Training of Teachers in Elementary and Secondary Schools.  
Special Prospectuses of the School of Mining, the Medical School, and the Training School of Cookery and the Domestic Arts, together with particulars of Scholarships and Exhibitions to be offered for Competition in September, may be obtained on application to the Registrar.

### ABERDARE HALL.

This Hall of Residence for Women Students is under the superintendence of Miss HENRIETTA (Somerville Hall, Oxford).  
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University College, Cardiff.  
July 12th, 1895.

## UNIVERSITY COLLEGE of SOUTH WALES and MONMOUTHSHIRE.

**APPOINTMENT OF ASSISTANT LECTURER AND DEMONSTRATOR IN ENGINEERING.**  
APPLICATIONS are invited for the post of ASSISTANT LECTURER and DEMONSTRATOR in ENGINEERING in the above College.  
Candidates should state their age, and send 70 copies of application and testimonials on or before August 31st, 1895, to the undersigned, from whom particulars of the duties and salary may be obtained.  
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July 12th, 1895.

## UNIVERSITY COLLEGE, DUNDEE.

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The successful Candidate will be required to enter upon his duties on 15th October.  
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**BRITISH INSTITUTION SCHOLARSHIP FUND.**—At a Meeting of the Trustees held on July 24th, SCHOLARSHIPS of £50 a year, tenable for two years, were AWARDED.  
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Rev. R. A. ARMSTRONG, B.A., will Lecture, in Michaelmas Term on "The Life and Work of a Minister."  
Rev. G. ST. CLAIR, F.G.S., will Lecture, in Hilary Term, on "Biblical Topography in the Light of Recent Research."  
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## LITERATURE.

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MR. MALLOCK, if I remember rightly, once called himself an intellectual chimney-sweep, or something of that sort. It cannot be said that in that modest capacity he has done much useful work. Our intellectual fires have not burned more brightly, nor has less soot fallen, during the eighteen years that should have profited by his cleansing activity. But, in fact, he has been a rather idle sweep. His most telling performances have had for their scene not the inside of the chimney, but the housetop, where he now and again figures in an attitude perfectly described by Browning's Bishop Blougram:

"You see lads walk the street  
Sixty minute: what's to note in that?  
You see one lad o'erstride a chimney-stack;  
Him you must watch—he's sure to fall, yet stands!  
Our interest's on the dangerous edge of things.  
The honest thief, the tender murderer,  
The superstitious atheist, demireps  
That love and save their souls in new French  
books—  
We watch while these in equilibrium keep  
The giddy line midway: one step aside,  
They're classed and done with."

Mr. Mallock first attracted attention by dexterously balancing himself between Atheism and Roman Catholicism, and his new volume is largely a study in that peculiar sort of equilibrium. But the public soon got tired of watching and wondering on which side he would fall, so the performance had to be supplemented by other exhibitions of a still more sensational character. Personal gossip picked up during his sojourn inside the house was repeated from aloft with a freedom more appropriate to his metaphorical rôle than to his real social status. Then the demirep alluded to by Blougram was trotted out under the piquant disguise of a high-bred English girl, or of a colonial bishop's wife. She was greeted with loud groans from both Atheists and Catholics, and disappeared for a time, during which the performance was, what Sir George Trevelyan would call "grossly proper"; but of late Mr. Mallock has been repeating her more discreetly draped, and in a foreign garb. So keen, however, is the competition of the present day, that it may be doubted whether her latest impersonation will gain even a *succès de scandale*.

Of course, all this chimney-sweep masquerading, notwithstanding its exquisite unconscious appropriateness, is mere mock-modesty on the part of Mr. Mallock. His real pose is that of a supreme philosophical

arbiter, ready to set the world right on all questions of religion, morality, politics, and social economy. But the world has refused to accept the author of the *New Republic* as a new Plato. Vainly did he make a certain "young Mr. Seacourts" the central figure in one of his dialogues. Seacourts did not spell Socrates, it only spelt Cockington. Neither has he succeeded better as a new literary Disraeli. Something more and something better than impudent personalities goes to the making of a *Coningsby* or a *Lothair*. As an essayist Mr. Mallock can be brilliantly epigrammatic; but his novels seem intended to display knowledge of high life rather than of high art; they give us many more smart people than smart things; and the eatings and drinkings, the huggings and kissings of these great people are apt to pall on us at last. Nor has luck attended him in this direction. To make a work of fiction the vehicle for a virulent attack on Mr. Chamberlain just before Mr. Chamberlain became a pillar of order was a blunder that the Primrose League at least ought to resent. The author of *The Old Order Changes*, when he finished his work, must have felt like the Italian bravo who, finding that he had stabbed the wrong man, courtcously exclaimed, "Scusi tanto, l'ho preso per un altro!"

It has been said that there is no sane mind except the Deity. At any rate, there is none free from superstition but Mr. Mallock's. For him a superstition is simply an opinion with which he does not agree; and probably there is no one who does not hold one or other of the opinions that are attacked in this volume. According to him there can neither be a true morality without religion, nor a true religion without theology, nor a Christian theology without miracles. Marriage should be either an indissoluble sacrament, or should be dissoluble if either party to the contract can show good cause for dissatisfaction. It is not clear which alternative the author wishes us to accept, but he seems to prefer the second. Catholic philosophy is a delusion, for,

"if by natural religion is meant a belief in God, based on the application of man's logical faculties to the facts of his own intellect and of the sensible universe, there is no such thing as natural religion at all. However the idea of God may have arisen in our minds, the accurate use of reason, and the accumulation of accurate knowledge, are so far from having led us to it, that the more systematic and more accurate they become, the more utterly baseless do they show this idea to be" (p. 196).

Nevertheless, Mr. Mallock is careful not to express "a disbelief in the truth of supernatural Christianity or of Catholicism, its most logical form" (p. x.). What, then, is the countervailing argument? It is this. As science starts with faith in the uniformity of nature, so religion starts "with faith in duty and the infinite importance of life," and out of that faith she undertakes to rear—how we are not told—a whole fabric of theological certainties (pp. 91, 92). Unfortunately the analogy here assumed between the foundation of science and the foundation of religion does not hold. The general principle of uniformity is used only

as a guarantee of particular uniformities which might well be denied without endangering its axiomatic validity; whereas the faith in duty, &c., is used to support propositions considerably more general than itself, notably the existence of God and man's immortality, and then by a transparent juggle these are employed to prop up their alleged foundation. For, says Mr. Mallock, speaking in the name of religion, "by no other conceivable hypothesis can you vindicate for man's life any possible meaning, or save it from the degradation at which you profess to feel so concerned" (p. 92). The uniformity of nature by itself saves us from chaos without the help of any subsidiary hypothesis. And so, in fact, does the assumption of duty save us from moral chaos without the help of theology. For just as the axiom of uniformity is only a generalised expression for all particular uniformities, so also "duty and the infinite value of life" is merely a generalised expression for the innumerable connexions that bind the individual life to the universal life. Nearly everyone recognises the obligations of others towards himself; and the admission of his own obligations towards them is but a logical consequence of the recognition. If he refuses to reason correctly, or proclaims a *bellum omnium contra omnes*, there is nothing for it but to imitate his reasoning or accept his declaration of war; in other words, boycott or flog or imprison or hang him. Theology is of no help in these cases. The man will either refuse the initial act of faith, or refuse to draw Mr. Mallock's consequences from it, or will coolly take his chance of being damned.

In truth, Mr. Mallock, and those who think like him do not really believe in duty at all. Man is for them a creature entirely under the dominion of appetite, passion, and self-interest; so, like Paley, they value religion as supplying a violent motive to set against his evil impulses. By this time we know what the violent motive is worth—so much for building churches and chapels, so much for masses or missions, so many deathbed bequests. And we have Jowett's opinion that Voltaire, with his enthusiasm for humanity, did more good than all the Fathers of the Church put together.

There are indications in this volume that Mr. Mallock, after first striking an attitude of seemingly unstable equilibrium between the two extremes of theological belief, either to attract notice or else from real inability to make up his mind, now continues to occupy it that he may have the pleasure of attacking the Nonconformists from two sides at once. His strong dislike for that class is especially manifested in the essay entitled "Amateur Christianity." He alludes to "their contempt of intellectual culture, their distrust of philosophy, their horror of gaiety and amusement, their suspicion of art and science, and their condemnation generally of the aesthetic decoration of life," together with their all-absorbing pursuit of wealth (p. 116). Now, supposing all this to be true of the Nonconformists—a question on which I wish to express no opinion—if true, it is absurdly false to say that "the

school Mrs. Humphry Ward belongs to, and with which *[sic]* she is in spiritual sympathy, is a school which is distinctly the outcome of English middle-class Non-conformity" (p. 114). Mrs. Ward only exhibits her moral ideals in the most incidental manner; but probably they are almost identical with those of her uncle, Matthew Arnold, who spent much of his life in making war on just that type of gloomy vulgarity which Mr. Mallock satirises. Possibly the Nonconformists may have contributed to the success of *Robert Elsmere*; but that does not prove that they adopted its theology; still less does it make Mrs. Ward responsible for their prejudices. How far she cuts herself loose from primitive Christianity or forfeits the right to call herself a Christian at all by accepting her uncle's dictum that "miracles do not happen," is another question. In so far as she and "the school with which she is in spiritual sympathy" adopt the name, I should think it implied on their part a wish and hope to do for the poorest and most degraded class in England what Christ did for the same class in Palestine, with the substitution of modern scientific ideas for the superstitions of the first century. It may, of course, be contended that the enterprise is impracticable; but the question is one that Mr. Mallock has not even touched.

It is as a critic of Socialism that Mr. Mallock shows to most advantage. If he has studied anything seriously, it seems to be political economy. Yet even here the hand of the literary amateur betrays itself. To explain the success of the Post-office under State management, he observes that it "distributes a kind of goods whose economic character is unique," as in their case "the supply and demand naturally and necessarily balance themselves, tradesmen's bills being almost the only kind of letter for which the demand is less than the supply" (p. 295). Too great haste to make a cheap joke has led the author into a curious confusion. From the economical point of view there is neither a supply of letters nor a demand for them. There is on the part of the writer and of the addressee a joint demand to have the letter delivered, while the Post-office supplies carriage of the letter, not the letter itself. Frequently the demand exceeds the supply, and then people have to wait, sometimes a good while. As a rule, the delay does not hurt them much, so they submit to it; whereas were they kept without their bread and milk there might be an insurrection. And that is the real answer to the Socialists.

ALFRED W. BENN.

*Fringilla*; Some Tales in Verse. By Richard Doddridge Blackmore. Pictured by Louis Fairfax-Muckley, with Three Drawings by James W. R. Linton. (Elkin Mathews.)

In these "Tales in Verse" Mr. Blackmore altogether fails to persuade us that he is of the company of finches—those shy and sweet singers who haunt the dim recesses of the underwood, and may be said to be overheard, rather than heard. Anything less like the unassertive and unpremeditated

kind of song with which he would be associated, it is impossible to conceive. In verse, as in prose, Mr. Blackmore is himself. He is representative of no class of singer whatever. So far from flitting from bough to bough and twittering his little tale, he takes his fixed station, and stirs not from it until his labour is done. He reminds one of some nut-hatch or woodpecker, who makes the wood to reverberate with his stroke. His song has such stridency of tone, such insistency of regular alternations of long and short, such emphasis of hammered rhymes and metrical systole and diastole, as might scare the whole tribe of small birds from the thicket.

Ingenuity there is, no doubt, in these old legends done into verse; and some touches of characteristic humour, and a certain studied quaintness of diction, pushed, however, to the verge of extravagance at times. But few are the marks of the poet in them. The strange thing is, that Mr. Blackmore shows much more of the constitution and gifts of the poet in his prose than in his verse. Evidence of this might readily be cited from any one of his finest romances: from *The Maid of Sker*, for instance, or from *Lorna Doone*, or *Springhaven*. The first poem in the book, "Lita of the Nile," suggests the comparison. Reading the verses that tell of the dawn of first love in Lita, the votive maid, and Duke Iram, one recalls, with something of a pang of wonderment, another treatment of the theme in the beautiful passage descriptive of the first meeting of young John Ridd and Lorna Doone. For how unlike that large utterance of the romancer, with its penetrative charm of simple and primitive pathos, are these frigid and laboured stanzas:

"Ah, what booteth sweet illusion,  
Flattering glance, and soft suffusion,  
Bliss unknown, but felt in sighs,  
Breast that shrinks at its own rise?"

"She who is the Nile's devoted,  
Courtied with a watery smile;  
Her betrothal duly noted  
By the bridesmaid Crocodile!"

"So she bowed her forehead lowly,  
Tightened her tiara holy;  
And with every sigh suppressed,  
Clasped her hands on passion's breast."

The mystery of love's transfiguration is treated in somewhat prosaic fashion in the verses that depict Lita's new unrest:

"What temptations now entice her?  
What hath made the world seem nicer?  
Whence the charm that strives anew  
To prolong this last adieu?"

"Ah, her heart can understand it,  
Though her tongue can ne'er explain:  
Let yon granite Sphinx demand it—  
Riddle ever solved in vain."

Here, at the very height of his undertaking, Mr. Blackmore seems to abandon the poet's office. The most commonplace modern damsel would probably own that the world "seemed nicer" at the coming of love. Lita is a high-born maiden, the fairest in Thebes, in the days of the great Sesostrius. Duke Iram is a mighty hero from Mount Seir, with a wondrous steed, and both horse and rider are gloriously to behold. Yet there is something oddly disenchanting, if not

absolutely grotesque, in the style of his wooing:

"Fiendish superstitions hold thee  
To a vile and hideous death.  
Break their bonds; let love enfold thee;  
Off, and fly with me"—he saith.

"Off! while priests are cutting capers—  
Priests of beetles, cats, and tapirs,  
Brutes, who would thy beauty truck  
For an inch of yellow muck.

"Lo, my horse, *Pyropus*, yearneth  
For the touch of thy light form;  
Like the lightning, his eye burneth;  
And his nostril, like the storm.

"What are these unholy pagans?  
Can they ride? No more than Dragons.  
Fishtails ne'er could sit a steed;  
That belongs to Esau's seed."

The rescue of Lita, when her sacrifice is imminent, is set forth in some of the most energetic stanzas of a poem that certainly does not lack energy, however wanting it may be in diviner poetic qualities, and effects of magic or of music. "Kadisha; or, the First Jealousy," and "Mount Arafa; or, the First Parting," are metrical versions of old legends, and somewhat of the nature of the apologue. The strain of moralising in the second of these is perhaps ingenious rather than poetic, and such as is proper to a *conte morale*. Mount Arafa is the place where Adam and Eve meet after their first parting and quarrel, which lead to a separation of six score years. Whether any daughter of Eve would subscribe to Eve's reflections on the Fall, is a good deal doubtful:

"Revenge! oh, heaven, let some one rise,  
Some woman, since revenge is small—  
Who shall not care about its size,  
If only she can get it all,  
For those black lies!"

"Poor Adam is too good and great,  
I felt it, though he said so little—  
To hate his foes, as I can hate—  
And pay them every jot and tittle,  
At their own rate."

"Kadisha" deals with the origin of jealousy. According to the legend, the Tempter appears to Eve in Eden, and persuades her that she has a rival by showing her a mirror, in which she sees her own reflection, and mistakes it for another. By means of the river Kadisha, which serves as a second mirror, Adam corrects the error. Obviously, the "uninquiring heart" of Eve was not less notable a mark of innocence than her unobserving eyes. This pretty fable is prettily treated by Mr. Blackmore, and with more lightness of hand than the others. But when all is said that is due, the best of Mr. Blackmore's poetic offerings, and the most characteristic, is the ballad of "Buscombe; or, a Michaelmas Goose," which celebrates the holiday outing of a "Blundell's" boy. Almost any stanza of this spirited lay, with its happy blending of homely humour and the mock-heroic vein, would have sufficed to proclaim the author, had it appeared anonymously. As to those "other trimmings," the illustrations, which Mr. Blackmore confesses to viewing "with doubt," it is astonishing that the publisher should mar the *ensemble* of the volume by admitting work so utterly at variance as Mr. Fairfax-Muckley's and Mr. Linton's. It is not merely that two different processes of reproduction are represented, which never



can be harmoniously employed in the same book—this is bad enough even when the artists possess gifts in common; but the discord is simply intolerable when we find the charming and accomplished drawings of Mr. Fairfax-Muckley, so finely designed, so admirably decorative, in juxtaposition with work as undistinguished in style and ordinary in conception as that of Mr. Linton.

J. ARTHUR BLAIRKIE.

*My Climbs in the Alps and Caucasus.* By A. F. Mummery. (Fisher Unwin.)

MOUNTAINEERING may be treated of from many different points of view. It may be regarded as a scientific or an aesthetic, or even as Mr. Leslie Stephen alily suggested, as a religious exercise. Mr. Mummery deals with it as sport pure and simple; and, as a devotee of that sport, he gives a good account of the faith that is in him. As the philosopher loved the search for truth for its own sake, and even more than truth itself, so Mr. Mummery loves climbing.

"The true mountaineer," he says, "is the man who attempts new ascents, and equally, whether he succeeds or fails, delights in the fun and jollity of the struggle. The gaunt bare slabs, the square precipitous steps on the ridge, and the black bulging ice of the gully, are the very breath of life to his being. I do not pretend to be able to analyse this feeling, still less to be able to make it clear to unbelievers. It must be felt to be understood, but it is potent to happiness, and sends the blood tingling through the veins."

It is in this vein that the book is written—written, as Capt. Shandon would have termed it, "by a climber for climbers." His stories of crags and seracs, of driving storm and perfect weather, are not, however, addressed to these only, but to the more numerous class of unfortunates who have never been bitten by the oestrus of mountaineering. Mr. Mummery's climbs were some of the most adventurous ever brought to a successful issue in the Alps, and he tells them with a passionate sincerity that makes amends for all deficiencies of style.

A great natural aptitude and phenomenal daring, cultivated under the most brilliant of the second generation of guides, has been united to good fortune hardly less phenomenal. Mr. Mummery's ascent of the Matterhorn from the Zmutt Valley, in which he preceded Mr. Penhall by some four hours only, is a case in point. That *arête* had been yearned for by many mountaineers. Many a Herr had gone to inspect it, and satisfied himself that it would go; more than one guide (the late Franz Andermatten, for instance) was ready to try it, if only the weather would serve. But these things lie on the knees of the gods, and they dealt the prize to Mr. Mummery as the most deserving. "It's dogged as does it," says the old Barseshire brickmaker to Mr. Crawley, and this is a golden saying to the mountaineer. The weather was forbidding when Mr. Mummery lay at the Stockje, bent on that *arête*. The guides, experts as they were, one and all gave it up—Mr. Penhall, who had started before him, actually went back. But Mr.

Mummery never faltered in his confidence that the weather would change; and change it did. Well may Alexander Burgener still regard him "as of transcendent merit in that branch of the climber's craft." The difficulties of the Zmutt ascent are sufficiently suggested by the fact that from 1879 it remained unclimbed until 1894, when Mr. Mummery took up the Duke of the Abruzzi, this time under more favourable conditions. But though difficult, it is child's play so far as danger is concerned, to the Col du Lion, which passes inside the hump on the Breuil *arête* of Mont Cervin. The way lies up a gully down which ice and stones rattle so soon as ever the southern sun touches the Italian face of the mountain. Mr. Mummery got safely over without suffering much; but the next year Dr. Güssfeldt, starting from Breuil, was less fortunate. The fusillade began before he and his guide were out of the gully, and they had to pass the night on a rock only partially protected "from the hail of shot and shell discharged by the mountain." It would not be fair, nor would it serve any useful purpose, to pass in review the series of expeditions described; but some of the guideless ascents in the Pennines, the Dent du Requin, and the Grepon, for example, may probably be matched with anything ever done by amateurs.

Of course a mountain book would not be complete without a *moralité*. There is always a reply to the scoffer who compared Alpine climbing to the mounting of greased poles. We always view these replies with regret. The foxhunter is wiser: he does not argue with his critics, he rides. Mr. Mummery's reply is, however, a good one, being, in effect, that greased poles also are excellent. More interesting is Mr. Mummery's heterodoxy on the question of the proper number on a rope, and his protest against the dictum that "whatever number is right *two* is wrong." He points out that when speed is the first element of safety, as when a *coulouir* safe only during a few hours of daylight has to be passed, a party of two (which undoubtedly moves much faster than one of three or more) is the best. So, too, when stones have to be dodged, the middle man of three may get anchored out in the open, which is disagreeable. Mr. Mummery goes so far as to assert that it is an error to suppose that on steep slopes three men are safer than two; and that, if the leader slips, it almost of necessity involves the destruction of the entire party, because the impact must come wholly on the man next him in the line. Now on some traverses this may be true; but in a direct descent, if the two men behind know their work and are looking out, the impact should come on the two as one man. We agree with Mr. Mummery that too much has been made of the danger of crevasses, as it is very seldom that anybody, taking due care, wholly disappears into a crevasse; still, if he does, a single companion will hardly pull him out. Mr. Mummery suggests a double rope, with a loop to be put round the ice axe of the free man, so that the fallen man can pull on one rope and the free man on the

other; but a third man is clearly preferable. We are glad to see that Mr. Mummery combats the foolish paradox that the dangers of mountaineering no longer exist. Of course many routes are so hackneyed that "the guide can," as he says, "lie in bed and picture every step of the way"—foot-holds, and hand-holds, and, particularly, the ropes. But though this may deprive an ascent (the Matterhorn from Zermatt is a crucial example) of all semblance of sport, it leaves the real danger—stones, and occasionally wind—as before. Of course, there has been an advance in the cragman's art; but then the standard of difficulty has proportionately increased, so that, in this department, it is a case of as-you-were. But stones and ice-enamelled rocks and avalanches and tottering seracs still have to be counted with, as in the days of the fathers of mountaineering; and thin crusts of snow on sheets of ice still require care in the afternoon.

The volume is excellently illustrated—partly from photographs, partly from drawings—by Mr. Pennell, who shows himself, particularly in the small text-drawings, a true follower of Daniel Vierge. The frontispiece of the Weisshorn is of a different type, but brings out with fine emphasis its aristocratic elegance of form.

REGINALD HUGHES.

*Life and Letters of Gustave Flaubert.* By John Charles Tarver. (Constable.)

THIS handsome volume is welcome, notwithstanding the obvious fact that the "Life and Letters" of Gustave Flaubert can hardly appeal to readers unfamiliar with French. Moreover, it is difficult to imagine why any, curious in the life and work of Flaubert, should not be content with the Correspondence as published in the original. Still, this book merits a cordial reception, if for no other reason than to make a large section of the English public more intimately acquainted with the foremost champion of Art for Art's sake.

The reputation of Flaubert has decidedly waned. Of course, he is read, and read widely; but it is no exaggeration to say that the life is gone out of *Salammô*, and that the daring in *Madame Bovary* no longer thrills. It is strange that, of his six imaginative productions, the most brilliant is the least known; for unquestionably *Bouvard et Pécuchet* is, in this respect, his masterpiece. His fame is commonly supposed to rest upon *Madame Bovary*, and its still more celebrated successor; but a host of imitators has already vulgarised the former, and that evergreen literary species, the historical romance, has long been conceived differently than it was by Flaubert in his "Carthaginian Reminiscences," as Ste. Beuve called *Salammô*. *La Tentation de St. Antoine*, as has been said of Browning's "Sordello," is a colossal derelict on the ocean of contemporary literature. It is wrought on a Titanic scale, and has features of magnificent proportions; but, as a whole, it lacks coherency, inevitable sequence—in a word, organic development. Flaubert's other well-known work, *L'Education Sentimentale*, is nothing else

than a failure. From beginning to end it is written in the vitiated atmosphere of the study—and the study of a man whose views of life were singularly circumscribed, partly by the infirmity from which he suffered so much, and partly by his temperament. Of these four volumes, once so universally known and still so widely read, *Madame Bovary* alone is likely to survive. True, it has not the fantastic beauty of *La Tentation*, nor the historic splendour of *Salammbô*; but it has all the worldly wisdom of the *Education Sentimentale*, with a verisimilitude which is not displayed in either of the other books. Over and above this, it must ever be held in remembrance because of its influence on contemporary literature. This first work of Flaubert is the true pioneer of the so-called realistic movement: indeed, *Madame Bovary* was as much a flag of the New Realism as Victor Hugo's "Hernani" was of romanticism. Mere survival in the mouths of literary critics and of a few connoisseurs of *belles-lettres*, is not a very desirable fame to win after years of such devotion and sacrifice as Gustave Flaubert gave to all his writings. Still, it is something; and that something is assured to the famous novel which many years ago set all France ablaze with the flames of controversy.

In the work of his friend and disciple, Guy de Maupassant, it is noteworthy that the high-water mark of talent is reached in the short stories and not in the novels; and in like manner, though this opinion is not that commonly held, in the fiction of Gustave Flaubert the first place should surely be granted to the small volume entitled *Trois Contes*, and the second to that strange ironical study of life, *Bouvard et Pécuchet*. The first consists of "Un Cœur Simple," "Saint Julien l'Hospitalier," and "Hérodias." Here we have Flaubert at his best. These short tales have that unobtrusive art which is so much more convincing than the art which is made evident: in a word, they are the productions of a master, and should be read not only by every lover of Flaubert's work, but by all who have heed for the true sources of what is called the modern realistic movement. Here, for one thing, is the mainspring of that influence which the author exercised on Guy de Maupassant. It is not commonly known that the latter was no believer in *Salammbô*, much as he admired the prodigious labour and verbal magnificence of that stupendous work. Possibly, however, even Maupassant failed to perceive that Flaubert's true faculty lay, not in accumulation of realistic details, not in the building up of romances of the past, but in the ironical contemplation of life—the contemplation of a remote spectator, it is true; but of one not without the hot blood in both brain and heart. The most conserving quality of genius is that which, with several shades of meaning, we indicate by "irony." It may be the irony of Aeschylus or Sophocles, of Aristophanes or Lucian, of Voltaire or Swift, of Heine or Matthew Arnold, or of those greatest masters of irony, Cervantes and Shakspeare; but, in some form or another, it is the high ironic strain which endures. It is well to

laugh at humanity; it is better to laugh with humanity; but it is best of all to smile sympathetically at the cherished foibles of the self-sophisticated, while allowing them to pass as outwardly genuine. This, in various ways, is what the essential writers of all time do. It is only in *Bouvard et Pécuchet* that Gustave Flaubert rises anywhere near this great height. Not for a moment can he be compared, even in this respect, with Cervantes; but he displays in this book something of the same frank outlook upon life and the clear understanding of its common foibles; and this with a humour, and even a geniality of understanding, which we do not associate with his work in general.

As for the man himself, I cannot say that Mr. Tarver's contribution to Flaubert literature enhances one's love of the individual, however much it may increase one's admiration of the writer's energy and persistence. He was violent, dogmatic, and in every way exigent and difficult; and, though he had the faculty of winning the love, and even the devotion, of a few people, certainly he alienated a large number of acquaintances, who were not only ready to meet him more than half-way, but whose friendship would have done much to cheer him in his later years. We have already a definite enough portrait of the man in the four volumes of his Correspondence, and in the famous letter which, at the time of the attack upon *Salammbô*, he published in the *Revue des Deux Mondes*. Mr. Tarver's task has been to select from these letters, and to weave his material and a narrative of Flaubert's life, together with detailed accounts of his several writings, into one congruous record. He has accomplished his aim, which was to make Flaubert, so far as practicable, tell his own story. Mr. Tarver has done this with great skill. Indeed, it may be said that we have here almost an autobiographical chronicle; for, with the exception of details from the *Souvenirs Littéraires* of Maxime Ducamp, nothing of a foreign nature is interpolated. Moreover, Maxime Ducamp, as Mr. Tarver indicates, is by no means considered an unimpeachable authority, either by those familiar with the facts of Flaubert's life, or by Flaubert's kith and kin.

There is a significant passage in the preface, where Mr. Tarver says:

"In translating, I have found a special difficulty with the words *bourgeois* and *bête*. They are much in Flaubert's mouth; the former was to him in literature, art, and morality what 'snob' was to Thackeray; the latter is something different from our 'stupid'; *bête* is often noisy, pushing, self-confident, superfluously energetic. As a rule, I think 'inane' and 'inanity' come nearest to the idea intended to be conveyed; but I despair of having always reproduced Flaubert's indignation."

Here, in a word, we have the real Gustave Flaubert. He was chronically "indignant." The word *bourgeois* was for ever in his mind and on his lips—to such an extent, indeed, that he has with justice been called himself "the bourgeois of bourgeois"; and it was his deplorable weakness to apply the word *bête* to almost every human being whose views and method of life differed widely from his own.

Still it is pleasant, while reading Mr. Tarver's Memoir and the admirably translated letters and epistolary fragments, to realise the personal qualities and the high distinction of Flaubert's mind. That he was a man of genius is beyond question; but that his genius was of the first or even the second order can hardly now be maintained. For he had not that large vision of humanity, and of the human drama, which is absolutely essential to the genius of either the first or the second rank. He travelled much, and he voyaged far more in the world of imagination and of books; but for all that he remained what nature and circumstances had made him: a man of extraordinary indifference to facts which were not of mental moment to himself, and of inability to throw himself with heart as well as brain into the lives of his own fictitious personages.

In the main the book is written with skill and *verve*, but occasionally there are clumsy and even ungrammatical constructions. "One of them hung himself" may, perhaps, pass with those who are more interested in the fact than heedful of the misused verb; but what is the meaning of the following sentence: "During this time Ernest Chevalier continued to be his most intimate friend; but there were others also"? There are other examples of this loose writing in the book; but it would be unfair to convey the inference that they are of frequent occurrence. Mr. Tarver undertook a difficult task, and on the whole he has succeeded admirably. Even for those who have already the four volumes of the Correspondence, this "Life and Letters" may almost be called indispensable. Certainly the lover of Flaubert will desire to possess it. He will have a beautifully printed book, with that rare addition nowadays—a good index. Students of literature, moreover, will be interested in the frontispiece—a portrait of Flaubert in his ninth year, which to an extraordinary measure suggests the young Coleridge. Apart from this accidental resemblance, it is much easier to imagine in this portrait the boy who, as a man, was to write "Kubla Khan," than the boy who, in his maturity, would give the world the doubtful blessing of a *Madame Bovary*, the white elephant of *Salammbô*, and, perhaps, the greatest unfulfilled reputation of any man of letters of our time.

WILLIAM SHARP.

*Economics and Socialism: a Demonstration of the Cause and Cure of Trade Depressions and National Poverty.* By F. U. Laycock. (Sonnenschein.)

THE number of new works on the subject of Socialism is certainly one of the most striking signs of the present time, if we consider the slight attention given to the question in England twenty or even ten years ago. And if the majority of these treatises are, like the present, written from an adverse standpoint, their appearance none the less bears witness to the popularity which Socialistic ideas have almost suddenly acquired among considerable sections of the working community.



It is possible that some may be of opinion that Mr. Laycock does not quite fulfil all the expectations naturally excited by his title-page and preface. He seems, in fact, to have considerably modified his original intentions, which perhaps is in some degree to be regretted.

"My first idea, briefly expressed, was to discountenance Socialism, but, on the other hand, to advocate the method of taxation suggested by Mr. Henry George. . . . I proposed to show, more perhaps in detail than in these pages I have done, that this method of taxation was quite opposite in principle and method to Socialism."

This plan appears to have been subsequently abandoned by the author in favour of a more ambitious project, in which he essays to set forth what he considers to be the foundations of the true system of economics, so as to refute all false theories by anticipation.

Socialists might complain that he has not examined their system in any detail, and that only a small portion of his volume is directly concerned with it. He would, no doubt, reply that, if his fundamental assumptions are correct, the absurdity of Socialism follows as a necessary consequence; but others might, while accepting many of his views on points of economic theory, yet disagree with his practical conclusions.

Mr. Laycock is not precisely a disciple of any economic school, though he has evidently on the whole most sympathy with the French Physiocrats of the eighteenth century. Though not agreeing with all their views, he is, like them, a strong advocate of what he terms the "natural system" of political economy. His position is that of an extreme supporter of *laissez-faire*, who regards all interference with economic liberty of action as necessarily evil, and perfectly unrestricted competition as the only cure for social evils.

"Unrestricted competition is that to which the science points as the most perfect condition. As much as possible of nature and as little as possible of art is the truest art of government for ensuring a wealthy nation. . . . Free and unrestricted competition is the only means of increasing wages, raising the standard of comfort, avoiding trade depressions, and diminishing national poverty. Whatever restricts or hinders that competition will be injurious to the extent of the restriction or hindrance. Any political conditions which cause poverty will have that effect simply because they prevent free competition."

This doctrine is maintained by the author with considerable ability and originality, and to a more thorough-going extent than by any earlier economist.

Mr. Laycock regards none of his predecessors as quite coming up to his standard of economic orthodoxy as regards free competition. He considers that their errors have helped to foster the growth of socialistic heresies, even when they were not actually themselves tainted by them, as he represents John Stuart Mill to have been. Trade combinations he condemns as always necessarily injurious to those who engage in them, and to everyone else. The interference of Government should be confined entirely to taxation and currency; and the

only just tax would be one levied entirely on unoccupied land. If his principles were carried out to their full extent, he is absolutely certain that there would be no unemployed problem, and no trade depression. No Socialist could be more convinced that his system would instantly inaugurate a millennial era than is our author of the blessings of unlimited competition. Many will ask how he deals with the generally admitted evils of the competitive system. It must be confessed that he shows a considerable amount of ingenuity in ascribing many of these to the deficiency rather than to the excess of free competition.

The growth of great monopolies in America is plausibly attributed to Protection, though our author fails to notice the signs of a similar tendency in this country. The cruelties of the factory system in the early part of the present century are also explained as not legitimately traceable to competition, but to the distress caused by the long war; and our author is willing to make an exception from the rigour of his views in favour of state interference with child labour. The Corn Laws are made answerable for all the distress from the close of the war down to their repeal; and for what has since been wrong in our social condition the blame is laid partly (somewhat oddly) on the gold discoveries in Australia and California, and partly, as might be expected, on the wicked trade combinations. With all respect to Mr. Laycock, it must be said that he gives us a little too much of clever special pleading. Granted that the case of the factory children was an exceptional one, how does he propose to show that the evils of the sweating system are the result of something else than competition? What hope can he hold out to the scandalously overworked tramway and railway employees of obtaining any alleviation of their hard condition. Trade combinations are an abomination, and, indeed, their powerlessness in these cases has been sufficiently demonstrated; and State interference with the hours of labour is, of course, still more an abomination. It certainly will strike many readers, even among those who agree with the author's main positions, that he has no more practical proposals to give than the wildest of Socialists, and yet he is quite as confident as they could be that he has discovered a short and easy way to national prosperity. Indeed, Socialists might point to the following passage as containing admission of the truth of their contention, which most of their adversaries would dispute, that there is quite enough wealth in the country and to spare for all if it were only equally distributed, though they might ask how Mr. Laycock expects that these wonderful results are to be achieved without any interference with the existing laws of property.

"Could but the truths of the science be flashed in a moment through the minds of all the people in this country, want of employment might cease, and the unemployed be at work in two or three weeks. Excepting the invalid, idle, and dissolute, that in itself would ensure the feeding of the nation. Such is the condition of supply. A few months would suffice to decently clothe all the people. The application of the science would in a year or two

afford a respectable house for every family. But it would take a much longer time to give every family an active desire for a respectable house, decent clothing, and wholesome food. Their tastes would require more time to train than to supply."

It is rather difficult to realise that we have not been reading an imaginative description from Mr. William Morris or some other prophet of the "Social Revolution."

Apart from such extravagances, however, there is much in Mr. Laycock's book which will well repay perusal, even though we may feel constrained to dissent from many of his conclusions.

R. SEYMOUR LONG.

NEW NOVELS.

*Billy Bellow.* By W. E. Norris. In 2 vols. (Chatto & Windus.)

*Terminations.* By Henry James. (Heinemann.)

*The Martyred Fool.* By David Christie Murray. (Smith, Elder & Co.)

*The Sale of a Soul.* By F. Frankfort Moore. (Hutchinson.)

*Maureen's Faring, and Other Stories.* By Jane Barlow. (Dent.)

*Runic Rocks: a North Sea Idyll.* By Wilhelm Jensen. Translated by Marianne E. Suckling. (Elliot Stock.)

*The Joneses and the Asterisks.* By Gerald Campbell. (John Lane.)

*Some Passages in Plantagenet Paul's Life.* By Himself. (Digby, Long & Co.)

MR. NORRIS'S novels always have a certain pleasantness, but he has never written a pleasanter story than *Billy Bellow*. One has heard of "fears of the brave and follies of the wise"; but Mr. William Bellow, commonly known as "Billy," was very far from being wise, though it may be claimed for him that his worst follies were largely due to a sweet gentleness and fine chivalry of nature, which prevented him from inflicting humiliation upon a woman who thoroughly deserved it, even when such infliction had become a plain duty not merely to himself, but to another and a much more deserving person. It may be admitted that Billy's subservience to the vulgar and unscrupulous Mrs. Littlewood would be very contemptible in any other victim than he: indeed, if the truth must be told, it is rather contemptible even in him; but he is so human, so kindly, and, in a miserable, mistaken sort of way, so unswervingly loyal, that when strict justice demands contempt, instinct pushes forward affectionate pity in its place. I have previously referred to a certain comparison of Mr. Norris to Thackeray, and there is something in Billy's case which faintly resembles Colonel Newcome's subjugation by the dreadful Mrs. Mackenzie. Still, on the whole, I think that here, as elsewhere, the writer's true literary ancestor is Anthony Trollope; and at the present date it is unfortunately necessary to add that this remark is intended to be praise, not disparagement.

If the world were arranged as it ought to be arranged—and oh, what an "if" is

that!—no book that is worth criticising at all should be sent to any critic who is not also a lover. The objection that, if this were possible, criticism would become mere indiscriminating panegyric is nonsense—not less absolute nonsense than the absurd proverb, "Love is blind." Love is the clearest sighted of all the passions, not merely for virtues but for defects, because its object is an ideal, and nothing short of the ideal will satisfy. The perfect lover is, therefore, the perfect judge; and, as I am not a lover of Mr. James's later work in fiction, it is only fair to make confession of what seems to me a serious critical disability. When, a long time ago, I read some of Mr. James's early essays, I felt that he had made me his lifelong debtor; and, if honesty compels me to write about *Terminations* in words which savour of depreciation, I should like to push my disability to the front, that due account may be taken of it. There are four stories in the book; and I have read the fourth with unmixed pleasure, the third with mixed pleasure, the first and second with a sort of bewildered admiration but very little real pleasure at all. The motive of "The Altar of the Dead" is, perhaps, what some people would call far-fetched, but to me it seems both imaginative and pathetic, and it is treated with a simplicity that drives home its imagination and its pathos. "The Middle Years" has something of the same charm, but it is marred by superfluous elaboration. Among the elect I imagine that "The Death of the Lion" and "The Coxon Fund" will be regarded as the most characteristically Jamesian achievements; but, try as I will, I cannot care for them. The story of late-discovered greatness done to death by the lion hunters might have been impressive, had it been told with even a small measure of directness and simplicity; but this small measure Mr. James seems increasingly determined not to give.

Of Nihilist novels we have had enough, but for the Anarchist novel there is an opening, and Mr. Christie Murray has promptly stepped into it with very good effect. *The Martyred Fool* is a capital story, which may unreservedly be commended not to any one class of readers, but to readers in general. There are just a few chapters in the middle of the book where the writer seems to be marking time, and where the reader may feel the temptation to skip; but they are very few indeed, and as a rule the pace of the story is steady and excellent. The young Welshman whose father has perished on the scaffold—a victim to the warfare between the classes and the masses—is a strongly conceived and distinctly rounded character, and his story never for a moment loses imaginative credibility. His friend, Petrovna, is less convincing; for, unless I entirely misunderstand Mr. Christie Murray's view of him, he was the very last man to countenance the juggling with the fatal ballot papers—an incident, by the way, which was anticipated in Mr. Black's *Sunrise*. *Sunrise* is a stronger book than *The Martyred Fool*, but the latter is very strong.

In *The Sale of a Soul* Mr. Frankfort Moore has produced a singularly clever, entertain-

ing, and wholesome little story. The unfaithful wife and her lover make frequent appearances in modern fiction, where they are sometimes heroic and sometimes repulsive. Mr. Moore has simply made them—especially the would-be seducer—absurd and ridiculous; and has done more to discredit the hysterical cult of sentimental licence than could have been done by a dozen of edifyingly serious polemical novels. He knocks all the sentiment and romance out of what is, I believe, called the "individualistic" theory of life, and in so doing completely ruins its attractiveness. Mrs. Hadley and Stuart Forrest are on the steamship *Demerara* bound for the West Indies, where, to their consternation, they discover that Mr. Hadley is a fellow-passenger. He calmly informs his wife that he will leave her perfectly free; and he fulfils his promise, with the result that before the end of the voyage the eloping wife discovers that she has simply been an arrant fool—that real vanity and sham sentiment have tempted her to leave a loving and loyal man for a selfish, jealous, and cowardly cad. Mr. Frankfort Moore's characteristic humour has never been brighter or employed to better purpose than in *The Sale of a Soul*.

There were those who thought that in *Kerrigan's Quality* the light of Miss Jane Barlow's beautiful talent—or should I call it genius?—was a little clouded; but they will gladly admit, and even haste to acknowledge, that in *Maureen's Faring*, and *Other Stories*, it shines through no obstructing medium. The title-story of the courtship of the blind Irish girl, Maureen, is one of the prettiest and most charming things which Miss Barlow has written, though the courtship itself and the figure of the lover are really subordinate to the girl's devoted twin-brother Rody, who takes Maureen to the grassy glade where the rabbits assemble for their evening meal, and when their soft patter is heard upon the turf, entertains his sister with the description of an imaginary fairy assemblage. "A Cream-coloured Cactus" is another delightful idyll of motherhood and sonship; and little Mac, who plays such an important part in "A Formidable Rival" and "Mac's Luncheon," is one of the quaintest and most entertaining of the child figures of recent fiction. Miss Barlow is doing for rural Ireland what Miss Wilkins and Miss Jewett have done for rural New England, and it would be difficult to give higher praise.

*Runic Rocks* is the first of the many books of the Frisian writer, Wilhelm Jensen, which has found an English translator; and Miss Suckling has performed a labour of love in a manner which, I should imagine, does no injustice to the original work. It will certainly quicken the desire of the best English readers for further acquaintance with a romance which might be described as of imagination all compact, did not its purely imaginative quality gain weight and momentum from the infusion of a very interesting and suggestive intellectual element. In form and treatment *Runic Rocks* will remind many readers of the most characteristic work of Bjornson; but Jensen is a thinker as well as an artist, and it is the molten metal of thought as well as of

imagination which is run into an artistic mould. The young man in the opening chapter, which strikes the keynote of the book, has a vision of the three mystic women who sit upon the runic rocks. One of them sees only the solemn endlessness of life, another its trivial emptiness, a third its pathetic brevity; and in his story of the island in the northern sea the grouping of these three types of character and temperament provides the material for strange comedy and sombre tragedy. The burden of the book is one which it is impossible briefly either to expound or to discuss, nor, indeed, is this the place for such exposition or discussion. There is not even room for detailed criticism of *Runic Rocks* as a contribution to creative literature; but as such it is a book of great beauty and worth, which certainly takes a very high place in the imaginative literature of the present decade. It is to be hoped that other translations from Jensen will follow in due course, and those who read German will turn eagerly to the originals.

Mr. Gerald Campbell, in *The Joneses and the Asterisks*, has utilised with very happy effect a somewhat novel structural scheme—the telling of a light, bright society story in a series of monologues spoken by the leading characters in the genially satirical narrative drama. Mrs. Jones, the shallow, worldly, and inexpressibly vulgar mother, who has set her mind upon marrying her daughter to the dissolute young cad, Lord Asterisk, is a most delicious study; and, indeed, there is not one either of the newly arrived Joneses or of the ancient, but equally ill-bred, Asterisks who is not conceived in a spirit of genuine humour. Mr. Campbell's book does not call for a lengthy comment, but the reader who seeks for a laugh in its pages will not find that his search is vain.

It is impossible to be certain whether *Some Passages in Plantagenet Paul's Life* has any right to a place in a review dealing with works of fiction. Its contents have the appearance of being actual reminiscences, of which only the decorative adjuncts are imaginary; but the decision as to whether appearances are, or are not, deceptive is comparatively unimportant. Most of the stories which Plantagenet Paul has to tell are good in themselves, and they are told with a sprightliness which makes them very pleasant reading.

JAMES ASHCROFT NOBLE.

#### SOME BOOKS ON ANCIENT HISTORY.

*Einleitung in das Studium der Alten Geschichte.* Von Curt Wachsmuth. (Leipzig: Hirzel.) This is a learned and a solid book, and deserves a longer notice than we can afford to give it. Its exact object seems to be nowhere stated; but we take it to be a complete survey of the materials for ancient history (books, monuments, papyri, coins, inscriptions), and a review, less full, but fairly complete, of the use which successive generations of modern scholars have made thereof. The materials themselves are arranged very methodically, in such a way as to facilitate reference and to suggest important points of connexion. The Egyptians and Phoenicians, the great peoples of Mesopotamia, the Carthaginians, Jews, and Hittites have their turn, as well as the Persians, Greeks, and Italians; and we have noticed no



real omission, unless that of Lucian be worth pointing out. That versatile writer has preserved many scraps of information for us; and his essay, Πᾶς Δὲ Ἱστορίαν Συγγράφειν, might alone entitle him to mention. Wherever else we have tested the 650 pages thus filled, we have found Wachsmuth's articles clear, concise, and correct. The sources and the credibility of each ancient writer are duly mentioned or estimated, and the modern literature under his name is briefly added. But the most generally readable part of the book is the introduction (pp. 1-66), on "The Treatment of Ancient History in Modern Times." Denmark may complain of the omission of Madvig from the survey, but England, France, and Italy are fairly and fully treated. If they do not claim so many paragraphs as Germany in a review which begins with Petrarch and ends with Mommsen, the fault is their own. Indeed, Herr Wachsmuth has revived some names which are lapsing into an undeserved, even if necessary, oblivion. We hope that Thirlwall (oddly described as "Bishop of Wales") may never pass out of sight; but few readers are likely to go back to John Gillies, who wrote a History of Ancient Greece from a "Wigghistich" point of view. In addition to the well-ordered tracing of historical inquiry from the fourteenth to the nineteenth century, some pages are given to recent work in the directions of "Quellenforschung," the study of inscriptions, excavation, and physical geography. The position of the central study before and after Niebuhr, who first led the world from barren scepticism about authorities to fruitful criticism, is well pointed out, and some of the ways in which the modern history of single states has acted on the light in which their scholars see ancient history. The rise of a young German literature had its effect on the appreciation in Germany of Greek and Latin poetry, the growth of political life in that country since 1848 gave reality to the understanding of ancient politics, and discontent with the course of events has something to do, it is suggested, with Mommsen's bitter scorn of all ideology. On the whole, we have to thank C. Wachsmuth for an excellent handbook to the study of ancient history. It is brought well up to date, and includes Holm's newly finished *Griechische Geschichte* and Ed. Meyer's *Gracchen* (ACADEMY, March 9, 1895).

*L'Afrique Romaine: Promenades Archéologiques en Algérie et en Tunisie.* Par Gaston Boissier. (Paris: Hachette.) The *Revue des Deux Mondes* has been fortunate in enjoying the firstfruits of several of M. Boissier's works, and he has now reprinted from its columns a popular and very pleasant account of the ancient history and condition of the present French dependencies in North Africa. It is easy to see that in writing he has had an eye on modern critics of the French government or governments, and he has his answer ready for those who expected more rapid results than French control has yet achieved. "Our success," he says, "is not complete; we cannot win the natives over. But then we conquered the country in fifty years—much faster than the Romans did it; our victory is more solid too; and we are restoring to the land the life and the wealth which it had lost." With this state of things it is interesting to compare what the Romans effected in the country, and the reader could hardly wish for a more agreeable guide than M. Boissier. He knows what to take and what to omit in the heavier works of MM. Cagnat and Tissot, and how to employ the papers and reports of many other labourers in the field of North African archaeology. He has visited the country, too, and his intimate knowledge of other aspects of Roman life enables him to put what he has read and what he has seen into its

right place and bearings. His scheme is a wide one. He begins with a chapter on the natives, the Berbers. He points out their unity of language, by the side of great diversity of physical appearance. It is not, perhaps, possible to speak with much assurance of the actual ethnology of the country. We may be more cautious in such matters than Sallust was, but we do not really know much more. A short history of the Numidian kingdom follows; and then, going back in time, M. Boissier bestows a chapter on Carthage. This is the least successful part of his work. In fact, he has hardly tried to do more than to say who the Carthaginians were and how their state perished, and to analyse the complex character of Virgil's Dido. The third chapter deals with the administration and the army, the famous Third Legion, and the city of Lambaesis. Next he takes up the subject of the country life—the peasants, the *latifundia*, and the imperial domains; to which account chap. v. supplies the pendant in town life, illustrated from the city of Thamugadi (Timgad). Then comes the literature of Roman Africa—the prose of Apuleius, the verse of Dracontius. Mommsen remarks somewhere that Africa, rich in great orators, produced no true poets. But it produced many would-be poets, and "in this country has been collected, perhaps, the largest number of inscriptions in verse." The last chapter asks whether the natives were really won over by Rome, and gives the only answer which is possible when account is taken of the eager adoption of Roman names and the diffusion of the Latin language. Civilisation, real Graeco-Roman civilisation, spread (if not over the two Mauretaniae, at least) over Numidia and the pro-consular province; plays were acted within a few miles of the Sahara; and M. Boissier is not going too far when he says:

"I look with some respect on the little theatre of Timgad when I reflect how the unlettered folk of the neighbourhood sat on its benches, and not only passed agreeable hours there, but carried home from it a scrap or two of literature."

If he is right in thinking that to know the future of a country we must know not only its present, but also its past, he has made a useful little contribution to the prosperity of French Africa. We note, however, with some regret, what he tells us about the ill-treatment of ancient remains even under the rule of his countrymen. One other point: M. Boissier believes that King Hiempsal wrote in the Punic tongue those *libri Punicis qui regis Hiempsalis dicebantur* (Sall., *Jug.* 17). It is likely enough, of course, that the Punic never quite died out in North Africa; it was living long after Hiempsal's time. But it was, as M. Boissier admits, only "un patois à l'usage des petites gens"; and we have always thought it more likely that the *libri* were old Cathaginian books in the possession of Hiempsal than that the king, who was but a Roman tool, wrote anything he had to say in a language discredited and not pleasing to his masters.

*De Lacedaemoniorum Reipublicae Supremis Temporibus.* Thesim proponebat C. Petit-Dutaillis. (Paris: Noizette.) It is well that some one should be found to redeem from oblivion even the uninteresting pages of history; and the last days of Sparta have found in M. Petit-Dutaillis a historian ready to protest against the careless dismissal of the subject by his countryman Bossuet, a dismissal which has had too many imitators. *Sapientissime omissa est fere semper fastidio habita*, the end of Spartan history has claims on those who have read of its days of greatness. Even if we cherish against Sparta the grudge to which Macaulay gave expression, even if we think her strength a bubble and her influence mischievous, we ought (as Solon said of another

matter) to "see the end." M. Petit-Dutaillis has done well to trace her final decay, from Cleomenes' defeat at Sellasia until Greece becomes Roman property. He has collected the facts and grouped the modern theories with no small skill and industry. But a Latin thesis too often gives the impression—unjust as it may be—of a certain smooth shallowness. The inevitable toil on the material is hidden by the polish or the facile movement of the style; and it is only here and there that a point in the matter—some spark of special interest, it may be, felt by the writer, or something which touches the imagination of the reader—starts up through the glaze and seizes our attention. Two such passages in the essay before us are the few lines on the population question at Sparta and the protest against looking on Cleomenes III. as a Stoic. The well-known passage in Plutarch's *Life of Cleomenes* may be too strong to get over altogether; but the other side of the case was worth putting, and M. Petit-Dutaillis has put it well. His Latin is generally satisfactory to the ear; but *solummodo* is a somewhat late form to choose.

#### NOTES AND NEWS.

MR. JOHN MURRAY announces for publication in the autumn a book worthy of the reputation of the historic house in Albemarle-street. This is the unpublished works of Gibbon, to be printed verbatim from the MSS. in the possession of Lord Sheffield, some portion of which were exhibited at the Gibbon centenary last year. They consist of seven different draughts for the autobiography, not one of which is identical with the printed version, and which add altogether about one-third of new matter; the journals for the three years 1762 to 1764, written mainly in French; letters to his own family, to the family of Lord Sheffield, and to distinguished contemporaries; various note-books, &c. The whole is edited by the present Lord Sheffield, who will also contribute an introduction.

MR. HEINEMANN has undertaken to publish a series of short histories of the literatures of the world, both ancient and modern, in volumes of about 350 pages. Each will treat an entire literature, and will aim at giving a uniform impression of its development, history, and character, and of its relation to previous and to contemporary work. While full attention will be paid to the latest discoveries of philological students, care will be taken not to exaggerate the archaic branches of the subject. The general editorship of the series has been entrusted to Mr. Edmund Gosse, who will himself write on *English*. Other volumes already projected are: *French*, by Prof. Edward Dowden, of Dublin; *Ancient Greek*, by Prof. G. G. A. Murray, of Glasgow; *Italian*, by Dr. Richard Garnett, of the British Museum; *Modern Scandinavian*, by Dr. Georg Braudes, of Copenhagen; and *Japanese*, by Prof. Basil Hall Chamberlain, of Tokio.

MR. ERNEST A. VIZETELLY has written a biography of the Chevalier D'Eon, largely based upon researches among the archives of the foreign office at Paris and the D'Eon papers at Tonnerre. The book will be illustrated with reproductions of portraits by Cosway, Angelica, Kauffmann, and others, and with facsimiles of letters. It will be published in October, jointly, by Messrs. Tylston & Edwards and Mr. A. P. Marsden, in an edition limited to 500 copies. There will also be a large paper edition, with the illustrations coloured by hand.

MESSRS. LONGMANS & Co. will publish in the autumn Mr. W. Rider Haggard's novel, "Joan Haste," with illustrations by Mr. T. S. Wilson,

which has been appearing serially in the *Pall Mall Magazine*.

THE monthly issue of the "Scott Library" will be resumed by Messrs. Walter Scott on August 5 with a selection from Vasari's *Lives*, edited by Mr. Havelock Ellis. This will be followed by a volume of Lessing's prose (a new translation by Mr. W. B. Rönfeldt), containing, besides the "Laocoon" essay, those portions of the "Hamburgische Dramaturgie" of most contemporary interest, and the "Education of the Human Race." A translation will follow by Miss Laurence Alma-Tadema of Maeterlinck's two plays, "Pelleas and Melisanda," and "The Sightless." At the request of M. Maeterlinck, a new song has been substituted in Act iii. of "Pelleas" for that which appeared in the original play.

MR. T. FISHER UNWIN announces two American books: *The Doctor, his Wife, and the Clock*, by Anna Katharine Green, author of "The Leavenworth Case"; and a little volume on modern journalism, by Mr. Charles Dana.

MR. W. ROBERTS will publish in the autumn a volume entitled *The Book-hunter in London*: historical and personal studies of book collectors and book-collecting.

MESSRS. SIMPKIN, MARSHALL & Co. will publish immediately a romance of the future, by Mrs. A. Garland Mears, entitled *Mercia, the Astronomer Royal*.

MR. ELLIOT STOCK will publish immediately a new volume of verse, entitled *On the Summit, and Other Poems*, by Mr. Benjamin G. Ambler.

THE Christian Life and Work Committee of the Church of Scotland have arranged to re-issue the series of "Guild Text-Books" in a larger and handsomer form, with additional matter and a carefully revised text, to be entitled the "Guild Library." Messrs. A. & C. Black will commence the monthly publication of the re-issue on September 15, with *The Religions of the World*, by Principal Grant, who has added two new chapters on Judaism and Christianity.

MRS. L. T. MEADE has completed a new novel, entitled "A Handful of Silver," which will be published in serial form in the *Church Family Newspaper*, commencing with this week's issue.

A GRANT of £200, out of the Royal Bounty, has been conferred upon the widow of the late Dr. Sheppard, of Canterbury, who devoted thirty years of his life to arranging and deciphering the MSS. in the cathedral.

THE eighteenth annual meeting of the Library Association of the United Kingdom is to be held at Cardiff from September 10 to 13. The council will be glad to receive offers of papers on subjects relating to library management or bibliography. They should be sent to the hon. secretary—20 Hanover-square, W.—not later than August 15.

CHARLES DICKENS's desk has been placed in the Forster Library at the South Kensington Museum with the following inscription: "This desk belonged for many years to Charles Dickens, and was last used by him a few hours before he died, on June 9, 1870. His executrix afterwards gave it to Edmund Yates; at whose death it was sold by public auction on January 21, 1895, and bought by S. B. Bancroft, who presented it to the South Kensington Museum."

WE take the following figures from the annual report on the British Museum for 1894. The total number of visitors admitted to view the general collections was 578,977, showing a considerable increase on the previous year. Of these, 38,013 were in the evening. The

total number of visits to particular departments (mostly for the purpose of study or research), was 264,864, which also shows a considerable increase on the previous year. Of these, 202,973 were to the reading room, being a daily average of 670; and the number of volumes supplied to readers was 1,470,191. At the Natural History Museum, in Cromwell-road, the total number of persons admitted to view the collections was 413,572, and the number of visits to particular departments for purposes of study was 20,029. In both cases, it seems noteworthy that the month with by far the largest attendance is August.

WE have to record the death of Mr. Richard Herne Shepherd, a most industrious bibliographer, whose zeal for unearthing the *primitiæ* of modern writers was not always according to discretion; and of Mr. Ulick Ralph Burke, whose most important work was the *History of Spain to the death of Ferdinand*, published in two volumes at the beginning of the present year.

#### UNIVERSITY JOTTINGS.

MRS. FRASER, widow of the late Bishop of Manchester, has bequeathed £3000 to Oriel College, Oxford, for the foundation of a scholarship; and also £3000 to Owens College, Manchester, towards the endowment of a chair of ecclesiastical history.

THE name of Mr. G. Gregory Smith, lecturer in English literature at Edinburgh, should be added to the list of candidates for Prof. Masson's chair given in the ACADEMY of last week.

THE senate of London University has elected Sir Julian Goldsmid to be vice-chancellor, in succession to Sir James Paget, who has resigned that appointment.

THE usual summer meeting of university extension students begins at Oxford this week, and lasts till August 26. One of the colleges (Worcester) has, for the first time, placed thirty-five sets of rooms at the disposal of the delegates. The special subject for this year, continuing in chronological order, is the history, literature, and art of the eighteenth century. Among those who have undertaken to deliver lectures are: Sir Charles Aitchison, Sir Edward Russell of Liverpool (on "Garrick"), Prof. Mahaffy, Prof. York Powell (on "Defoe"), Principal Reichel of Bangor (on "The Influence of Sea Power"), Prof. Lodge of Glasgow, and Mr. Arthur Sidgwick (on "Addison" and "Pope"). The inaugural lecture will be given by Prof. Odling. It has been decided that there shall be no summer meeting in 1896.

THE ninth summer meeting at Edinburgh also begins next Monday, and lasts altogether for four weeks. The courses to be given include such subjects as—"Contemporary Social Evolution," by Prof. Geddes and Mr. William Sharp; "Evolution Ethics," by Prof. Lloyd Morgan, of Bristol; "The Savage Mind," by Prof. Haddon, of Dublin; "Some Laws of Thought," by Mrs. Boole; and "La Belgique et ses Habitants," by M. Elisée Reclus.

AT the recent half-yearly examination for matriculation at London University, the number of successful candidates was 1011, being slightly less than that of last year, probably owing to the foundation of the University of Wales. Out of this total the number of women was 284, who (as usual) show a slightly higher proportion of passes than the men.

AT the recent examination for the diploma of L.L.A., conferred by the University of St. Andrews, the total number of candidates at sixty centres in all parts of the world was 917, which is slightly less than last year. Taking

a joint view of all the subjects, passes were obtained in 902 cases and honours in 180.

WE observe that the degree of Ph.D. has been conferred at Johns Hopkins University for the following theses in English: (1) "The Prepositions *in, on, to, for, fore, and at* in Anglo-Saxon: a Study of Case Values in Old English"; (2) "Palatalisation in English: 1. Anglo-Saxon Dialects"; (3) "Tropes and Figures in Anglo-Saxon Prose."

#### ORIGINAL VERSE.

##### A MEMORY.

ACROSS the crowded breathless street  
I made my way in noontide heat:  
Above the din of traffic high  
Uprose the costermonger's cry—  
"Worts, wortleberries, worts; come, buy!"  
Then sudden vision stayed my feet,  
A memory fair and sweet.

Before me stretched the Quantock-side,  
Below me far the flowing tide  
Broke softly on the pebbled beach,  
And nowhere eye or ear could reach  
A trace of human form or speech,  
But bees amid the heather sighed,  
And crickets shrill replied.

And whispers from the Severn Sea  
Came in the solitude to me,  
And gentle breezes brought delight  
And fanned me with their pinions light,  
While all athwart heaven's arch so bright  
Small fleecy clouds would wander free  
Then start aside and flee.

The beauty of the moorland wild  
My soul, my every sense beguiled,  
I sank down in the heather deep,  
For very joy I fain would weep,  
When sudden, round the hillsides steep  
A band of little children fled—  
So glad and sweet, I smiled.

The little voices echoed clear,  
And, as the little flock drew near,  
The little faces, I espied,  
With purple stains were smeared and dyed;  
And baskets round and deep and wide  
The small arms bore with lusty cheer,  
Welghed down with treasure dear.

The moorland fruit that ripens high,  
Betwixt the Severn Sea and sky;  
A harvest rich a child can glean  
When wortleberries' glossy sheen  
Shines forth the slender leaves between;  
This task such little fingers ply,  
Up on the Quantocks high.

With many a curious backward peep  
The little ones trudged down the steep,  
All clasping their big baskets tight,  
So heavy with the berries bright,  
That only bloom on moorland height,  
Where soft winds o'er the heather sweep,  
And sunbeams lie asleep.

THE din of traffic, costers' cries,  
Made discord drear; before my eyes  
Glared ruthlessly the crowded street,  
Instead of that lone landscape sweet,  
Where Severn Sea and moorland meet;  
But in my heart the memory lies,  
A joy that never dies.

Bristol.

DORA CAVE.

#### MAGAZINES AND REVIEWS.

THE current number of the *Jewish Quarterly Review* (David Nutt)—which, we may observe, finishes the seventh annual volume—opens with a second paper on the Pre-Talmudic Haggada, by the Rev. Dr. K. Kohler. He here treats of the Testament or Apocalypse of Abraham, recently edited by Dr. James in the Cambridge series of "Texts and Studies." He claims for it a Jewish—more particularly an Essene—origin; and incidentally uses its phrases to



illustrate the sources of all apocalyptic and eschatological literature. Then follows the lecture which Mr. F. C. Conybeare recently delivered before the Aristotelian Society, on "The Philosophical Aspects of the Doctrine of Divine Incarnation," in which he repeats and expands his views—already stated in the ACADEMY—about the influence of the Logos of Philo upon the early development of Christianity. The Rev. Michael Adler supplies a critical text of the so-called Targum of Jonathan ben Uziel on the Prophet Nahum, based upon several MSS., as well as upon printed editions, together with the Massoretic. On the opposite side of the page are given translations of both. Mr. G. Buchanan Gray collects and examines the references to "the king" in the Psalter, with the object of showing that, almost without exception, they confirm the evidence of post-exilic date: the only important exception is Psalm xx. Prof. W. Bacher, of Buda-Pest, gives an account—chiefly from the Russian of Harkavy—of a tenth century work on Jewish sects, written in Arabic by Qirquisani, the Karaite. Signor Gustavo Sacerdote discusses the Italian sources of a poem written in Italian by a sixteenth century Jew, Emanuele da Roma. And finally, Mr. Conybeare prints an instalment of his English translation of Philo's treatise, "De Vita Contemplativa," relating to the Therapeutae.

# SELECTED FOREIGN BOOKS.

## GENERAL LITERATURE.

- DUPROIX, P. Kant et Fichte, et le problème de l'éducation. Paris: Fischbacher. 7 fr. 50.  
PIERRE, Constant. B. Sarrette, et les origines du conservatoire national de musique et de déclamation. Paris: Delalain. 6 fr.  
SANDERSON, A. Beiträge zur Geschichte der bayerischen Hofkapelle unter Orlando di Lasso. 3. Buch. 1. Thl. Leipzig: Breitkopf. 7 M.  
STUDIE zur deutschen Geschichte. 5. Hft. Strassburg: Heitz. 6 M.

## HISTORY, LAW, ETC.

- CANDARIA, J. Das bündnerische Zeitungswesen im 18. Jahrh. Chur: Rich. 2 M.  
HANDLUNGSBUCH, das, Viekos v. Geldersen. Bearb. v. H. Nurnheim. Hrg. vom Verein f. hamburg. Geschichte. Hamburg: Voss. 6 M.  
LOEFFLER, A. Die Schulformen d. Strafrechts in vergleichendhistorischer u. dogmatischer Darstellung. 1. Bt. 1. Abth. Deutschland u. Oesterreich. Leipzig: Hirschfeld. 8 M.  
OSTERMEYER, A. Die Geschichte d. Urheberrechts in England. Leipzig: Hirschfeld. 6 M.

## PHYSICAL SCIENCE, ETC.

- BEITRÄGE zur wissenschaftlichen Botanik. Hrg. v. M. Fünftück. 1. Bd. 1. Abthg. Stuttgart: Nägele. 10 M.  
DADAY DE DÉES, E. v. Die anatomischen Verhältnisse der Cyprois dispar (Chyz.). Budapest: Kilián. 8 M.  
GRASMAN, R. Die Formenlehre der Mathematik in strenger Formelentwicklung. Stettin: Grassmann. 10 M.  
KELLER, C. Das Leben d. Meeres. Mit botan. Beiträgen v. C. Cramer u. H. Schind. Leipzig: Teubnitz. 18 M.

## PHILOLOGY, ETC.

- BERGE, C. E. De belli daemionibus, qui in carminibus Graecorum et Romanorum inveniuntur. Leipzig: Gräfe. 1 M. 20.  
HEINRICH, A. Troja bei Homer u. in der Wirklichkeit. Graz: "Styria." 1 M. 20.  
QUEDENFELD, G. Die Mythen des hl. Sebastian, ihre Quelle u. ihr Abhängigkeitsverhältnis. Berlin: Vogt. 1 M. 40.  
RUBEN, A. Studien zu Malalas. Kissingen: Weinberger. 1 M.  
STUMME, H. Dichtkunst u. Gedichte der Ebluh. Leipzig: Hirschfeld. 3 M.

## CORRESPONDENCE.

THE "SPECULUM MEDITANTIS" OF GOWER.

### II.

Oxford: June, 1895.

From likenesses of style I proceed to parallels in substance.

It will be observed that the portion of the *Mirour* which treats of vices covers to some extent the same ground as the *Confessio Amantis*, while that which deals with the various classes of men is parallel with a large portion of the *Vox Clamantis*. In both por-

tions the reader is struck by the resemblances in classification and division. In the *Mirour* each of the seven deadly sins has five daughters, and this corresponds to the fivefold division which we find in the *Confessio*. The five daughters of Orgueil are Ipocrisie, Veine gloire, Surquiderie, Avantance, Inobedience. The five kinds of pride in the *Confessio Amantis* are Ypocrisie, Inobedience, Surquederie, Avantance, Veine gloire; and the whole concludes with a general account of Pride, as in the *Mirour*. It is the same with the rest: not only the number of divisions, but for the most part the names, and often also the smaller subdivisions, are the same in both. The chief difference is that in the *Confessio* the author does not carry out his fivefold division quite to the end. He had a difficulty, for example, in dealing with all the five kinds of Glotonie in reference to the matter of Love, and professes only to speak of two:

"Of hem alle I wol nocht trete  
Bot only as touchende of tuo  
I thenke speke and of no mo";

and the last sin of the seven, a difficult subject for the priest of Venus to deal with satisfactorily, is left in the *Confessio* without formal division.

Very much the same correspondence is to be found in the classification of the degrees of men, with that which we have in the *Vox Clamantis*, but I cannot here follow it out in detail. I pass to the cases of parallelism in particular passages.

For example, compare *Mirour*, f. 20:

"La hupe toutdis fait son ny,  
Et l'escarbud converse auai  
Entour l'ordure et le merdaille,  
Mais de ces champs qui sont flori  
N'ont garde," &c.,

with *Confessio*, i. 17, where, speaking of the same subject—namely of Malebouche—the author says:

"Lich to the scharnebudes kinde,  
Of whos nature this I finde,  
That in the hoteste of the dai,  
Whan comen is the merie Mail,  
He sprat his wings and up he flieth,  
And under al aboute he seth  
The faire lusti floures springe,  
But thereof hath he no likinge," &c.

Again, speaking of Envy (fol. 25):

"Ly mons Ethna quele art toutdiz,  
Nulle autre chose du pays  
Porsque soy meumes poet ardoir,  
Enai qu'envie tient ou pis  
En sentira deinz soy le pis.  
Envie est celle peccatrice  
Q'es nobles courtz de son office  
Demeert et est commune pute."

In the *Confessio*, i. 264, the Latin lines at the head of the section refer to the fires of Etna, and then follows a passage substantially parallel with the intermediate lines (not quoted) of the *Mirour*. On the preceding page are the lines:

"Senec witnesseth openly,  
How that Envy properly  
Is of the court the comun wenche."

The well-known passage of Dante (*Inf.* 13, 64) will occur to everyone as drawn from the same source.

I omit, for the sake of brevity, several close parallels in the descriptions of Tençon and Hange, corresponding to Cheste and Hate in the *Confessio*. Of Contek, we are told (f. 30):

"Contek du fole hastinesse  
Fait sa privé consaillerece."

Op. *Confessio*, i. 316:

"Contek, so as the bokes sein,  
Folhast hath to his chamberlein."

On the subject of Homicide (f. 31 v.) we have

"Solyns, qui dist mainte aventure,  
D'un oisel conte la figure,  
Q'ad face d'omme a diviser,  
Mais l'omme occit de sa nature,  
Et tost apres en petite hure  
Se court en l'eau a remirer,  
Dont voit celui q'ad fait tuer  
A son visage ressembler;  
Et lors comence a demesure  
Si grant dolour a demener,  
Q'il moert sanz soy reconforter,  
Pour la semblable creature."

The same anecdote (which does not seem to be told by Solinus) occurs in the *Confessio*, i. 366, attributed again to Solinus.

O Covoitise (f. 37 v.):

"Si comme la luce en l'eau gloute  
Du pison la menuse toute,  
Qu'il pres de luy verra neer," &c.

Cp. *Conf. Am.*, ii. 194:

"Bote as the luce in his degre  
Of tho that lasse ben than he  
The fleshes griedeli devoureth," &c.

Of Ingratitude (f. 40):

Pour ce que l'omme ingrat est tiel,  
Il est nomé desnaturel,  
Dont quanques dieus fist et crea  
En terre, en l'air, en mer, en ciel,  
Le dampnouz."

Cp. *Confessio*, ii. 292.

Of Larcine (f. 42) the same story is told about the statue of Apollo which we have in the *Confessio*, ii. 367, under the head of Sacrilege. In both books Nabuzardan and Baltazar are given as examples of sacrilege.

On f. 85 we find that remarkable instance of the wisdom of the serpent which occurs also in the *Confessio*, i. 57.

On f. 95, of Virginité,

"Car saint Gregoire vait deuant  
Qe cil qui vit en char humeine  
Et contre char sa char restraine,  
Si q'a sa char n'est obeissant,  
Est as bons angres comparant."

Cp. *Conf. Am.* ii. 341.

In both books there follows the instance of the Emperor Valentinian:

"Un Emperour jadis estoit,  
Q'om Valentinian nomoit,  
Cil avoit octante ans compliz:  
Sorent fortune luy donnoit  
Victoire, et tant om en parloit  
Pour luy loer, il n'en tint pris,  
Ainz dist qu'assez plus ot enpris  
De ce q'il n'oul enemys  
Vencu de sa bataille avoit,  
Qe du tout autre a son avis.  
C'estoit sa char qu'il ot submis,  
Dont la loenge demenoit."

Cp. *Conf. Am.* ii. 343, and notice the expression "ipse octogenarius" in the Latin marginal note.

The comparative estimate of marriage and continence on f. 99—

"L'une fait empler de ses filz  
Parmi le monde les pais  
Et l'autre ovesque dieu toutdis  
Fait empler le saint paradis  
Des bones almes"—

is like that in the *Balades on Marriage* (2, 6):

"Des bones almes l'un fait le ciel preignant  
Et l'autre emplit la terre de labour;  
Si l'un est bon, l'autre est meillour asetz."

On f. 101v. we have the story of the young man who disfigured himself, which occurs also in *Conf. Am.* ii. 341:

"En les viels gestes de romains  
Valeire dist, des citezains  
Ot un jofne homme a non Phirin,  
Q'estoit de si grant beaulté plains," &c.

It is perhaps worth noting that the name is given by Valerius as "Spurina," and that

the same misreading of it that we have here is also found in the *Confessio Amantis*.

When we come to the account of the different degrees of men, we find the same denunciation of the temporal possessions of the Pope and of the avarice of the court of Rome, and the same appeals to the primitive poverty of the Church, with which we are familiar already in the mouth of Gower. The court of Rome invents new mortal sins, such as the marriage of cousins, and then pretends to dispense from the law, a thing which God himself could not do. It extends the positive law as a fowler spreads wide his nets:

"Comme l'oiseleur plus tent ses reetz," &c.  
(f. 102, v.).

Cp. *Vox Clamantis*, 3, 265:

"In quanto volucres petit aucups carpere plures,  
Vult tanto laqueos amplificare suos."

The keys which Peter received to unlock the kingdom of heaven his successors use only to lock up their money (f. 103):

"Les clefs saint Pierre ot en baillie  
Du ciel et nous la tresorie."

Cp. *Vox Clamantis*, 3, 141:

"Claviger ethereus Petrus extitit, isteque possit  
Claves thesauri regis habere sibi."

Simony and avarice are everywhere triumphant since Constantine gave the fatal gift. About this the same story is told in all the three books about a voice from heaven which spoke of the venom then introduced into the church: *Mirour*, f. 103; *Vox Clamantis*, 3, 283; and *Confessio*, i. 277.

Saint Peter never enlisted soldiers and brigands, or tried to be a great conqueror; he kept his sheep like a good shepherd. Cp. *Vox Clamantis*, 3, 343. The cardinals are like the scribes and Pharisees (f. 104):

"Si comme ly scribe et pharisee  
Qui jadis s'estoient monté  
Du Moyses en la chaire," &c.

Cp. *Vox Clamantis* (3, 168):

"In cathedram Moysi nunc ascendunt Pharisei,  
Et scribe scribunt dogma, nec illud agunt,"

and *Conf. Am.*:

"The scribe and eek the pharisee  
Of Moyses upon the see  
In the chaire on hih ben set."

They attempt flight like Simon Magus, on the wings of vain glory (f. 105):

"Simon magus en halt vola," &c.

Cp. *Vox Clamantis*, 3, 249:

"Altius ecce Simon tentat renouare volatum," &c.

Parish priests leave their cures, some on pretence of learning, others to go to court, while those who remain either make money by merchandise or give themselves up to hunting and debauchery (*Mirour*, f. 111, 112), cp. *Vox Clamantis* 3, 1354 ff., where precisely the same classification is made of the errors of the benefited clergy. Similarly the "prebyteri stipendiarii" of the *Vox Clamantis* 3, 1556 ff. are the "prestres annuels" of the *Mirour*, f. 113. The same refutation of the priests' excuses for their incontinence occur in the *Mirour*, f. 114, and in the *Vox Clamantis*, 3, 1727 ff. The mendicants are charged in both with the same two characteristics—hypocrisy and flattery: *Mirour*, f. 117; *Vox Clamantis*, 4, 751 ff.

It may be observed that this portion of the *Mirour* is in many parts vigorous and interesting. Here and in the part which deals with the tricks of trade (ff. 137v.—144), the author writes from his own observation and not merely from his books, and he evidently feels strongly on the subjects of which he writes.

Of the address to the king (ff. 122-127) two leaves are gone, but enough remains. It closely resembles *Vox Clamantis* (6, 581 ff.), and contains the story of the king and his chamberlains, which is also in the *Confessio* (iii. 145).

The denunciation of war (f. 131v.) reminds us of the *Confessio* i. 355 ff., and the account of the lawyers (f. 133 v.):

"Et puis apres qant apprentis  
Un certain temps ara complis,  
Dont au pleder soit sufficient,  
Lors quier q'il ait la coife assis  
Dessus le chief, et pour son pris  
Le non volt porter de sergent;  
Mais s'il ad esté pardevant  
En une chose covolant,  
Des mill lors serra plus espris," &c.,

is parallel to *Vox Clamantis*, 6, 249 ff.:

"Est apprenticius, sergatus post et adultus,  
Iudicis officium fine notabit eum;  
Si cupit in primo, multo magis ipse secundo,  
Tertius atque gradus est super omne reus."

It would be long to point out all the parallels between the complaints here of fraud and adulteration in trade, and those to be found in the *Vox Clamantis*. I have probably said enough; and I will conclude with one more instance of a passage which appears, quoted from Gregory's Homilies, in all the three principal works of Gower—to the effect that man is a microcosm, having in him something of the nature of the angel, of the animal, of the plant, and of the stone. This is to be found in the *Speculum Hominis*, f. 146v., in the *Vox Clamantis*, 7, 639, and in the *Confessio Amantis*, i. 35.

In regard to this kind of repetition, we may remark that Gower's mind was of a very formal type and apt to run constantly in the same grooves, and it is probable that he would be much disposed to repeat in Latin or in English what he had already said in French.

Finally, I may say that I regard the evidence that is concerned with the resemblance in style and matter between this book and the acknowledged works of Gower as of itself sufficient to prove the authorship; and, even if Gower had told us nothing of the title or contents of his French work, I believe that we should still be able to conclude with certainty that the *Mirour de l'homme* was written by the author of the *Vox Clamantis* and the *Confessio Amantis*.

Perhaps I may be allowed to add a request, that if anyone should come across another copy of the book, he will communicate with me on the subject.

G. C. MACAULAY.

#### THE INSCRIPTIONS AT CAREW, FETHARD, AND BAGINBUN.

Strathpeffer, N.B.: July 27, 1895.

Permit me in a few lines to acknowledge Mr. Romilly Allen's courteous explanations in response to my letter in the *ACADEMY* of July 20. And at the same time, in reference to his incidental remark that "everyone" has been "misled by the idea that the Carew inscription begins with MAQ," may I point out that in my version of that legend I have suggested MAP, not MAQ, reading MAQ at Baginbun, and MAP altered from MAQ at Fethard?

May I take this opportunity to ask, in no polemic spirit, what significance can be assigned to the superfluous z-formed letter that begins the Baginbun legend, unless it be an L, as in the case of the nearly identical letter beginning the old Irish inscription at Gallarus, and representing the word *Lie* (a stone), which occurs in full as the commencement of the Kilmalkedar epitaph, of similar characters and date? These last, no doubt, belong to far earlier times than the "ninth or tenth

century," to which Mr. Romilly Allen assigns the legend at Carew, while relegating that at Baginbun to the "thirteenth or fourteenth century"; and the subject of my query seems worth consideration in fixing the positive and relative dates of the inscriptions now before us.

SOUTHESK.

#### SUPPOSED OGHAM MONUMENT AT KILRUSH.

Cappagh, co. Waterford: July 27, 1895.

In the *ACADEMY* of July 20 (p. 52) is an inquiry as to what has become of this stone.

I would first refer to the original description in the *Journal of the Kilkenny Archaeological Society* (1856-7, p. 324) and to the woodcut at p. 333. Searching at the point in the old church described, I found portions of a scored stone, which, at the instance of the Rev. Mr. O'Brien, P.P., were removed, and proved to be the stone in question, in fragments. These fragments were placed together and examined by members of the Society of Antiquaries on their visit on May 7. No one, I believe, now imagines it to be an Ogham stone. The scores are not on the edges, but on the flat face; not deep (as in every Ogham inscription I have seen), but shallow, irregular, and running in different directions. I have suggested that they are glacial striae, which I believe they are.

The woodcut of this stone, referred to above, does not appear in Brash's work. He seems to have taken the reading from the original description of Mr. Williams, who naturally tells us that he experienced much difficulty in making anything of it. The Ogham stone in the townland of Island, broken in two portions, stands within the large rath in which it was found, having been buried and dug up again, as I am informed.

R. J. USSHER,

Local Secretary,

Royal Society of Antiquaries for Ireland.

#### WRITING IN HOMER.

July 26, 1895.

I am aware that, if Prof. Ridgeway errs in his translation of *σῆματα λυγρὰ*, he does so in excellent company. Not to mention the great authority of Dr. Leaf, there is that also of Prof. Jebb and of Liddell and Scott, men of no less weight.

Prof. Ridgeway says, "every schoolboy knows that *littera* is a letter of the alphabet, and *litterae* an epistle, as being made up of a number of letters of the alphabet. If *σῆματα* of l. 168 = *σῆμα* of l. 176, it is on the same principle."

I do not follow the argument. "The same principle" as what? As that on which *litterae* = *littera*? But "every schoolboy knows" that *litterae* does not equal *littera*. If *σῆματα* and *σῆμα* are to stand in the same relation to one another as *litterae* and *littera*, *σῆματα* should mean, as I say it does, the epistle as a whole, and *σῆμα* an individual letter or character of the epistle—which it cannot mean either in l. 176 or l. 178. The analogy, however, does not hold; and I feel sure that I have not caught Prof. Ridgeway's point as clearly as I should wish to do.

Prof. Ridgeway says that, if I would have the *σῆματα* of l. 168 identical with *σῆμα* in ll. 176, 178, "it is necessary for" me "to show how the plural can be used as the exact equivalent of the singular." I can only say that plural and singular are often interchangeable: as, to take the first of many examples that occur to me, *μύραρα σκυώεσσα* does not mean many rooms, but one only; so *δῶμα* and *δῶματα* are almost equally common as meaning "house." The exigencies of metre often determine, as I sup-



pose them to have done in the case we are considering, whether plural or singular shall be used.

Prof. Ridgeway says later that "σῆμα seems at all periods of Greek history to mean a picture in contrast to γράμμα, a mere alphabetical symbol composed of lines." But surely a barrow built over the tomb of a hero, the mark made to show how far a man has thrown his quoit, a sign from heaven (in which case it is very hard to say that σήματα is not used for σῆμα, cf. II. ii. 353—ἀστράπτων ἐπιδεῖ· ἐναίσημα σήματα φαίνον), have nothing to do even remotely with the notion of picture, and the word σῆμα is repeatedly used in all these senses. A picture or pictorial device may be a σῆμα, if it is used as a token or admonitory sign; but a σῆμα is not necessarily, or indeed more commonly, a pictorial device.

Moreover, the word γράφας (l. 169) shows that the σήματα were conceived by Homer not as something "in contrast to" γράμματα, but as consisting of γράμματα—and these Prof. Ridgeway declares to be "mere alphabetical" symbols "composed of lines." The passage runs:

πόρην δ' ὅ γε σήματα λυγρὰ  
ΓΡΑΨΑΣ ἐν πίνακι πικτυῶ θυμοφρόνῃ πολλὰ.

I cannot say whether the writing on the πίναξ was alphabetic or not: I should think it probably was so; but if it were pictographic—which is possible—my argument is not affected. My contention is that, in view of the context, the word σήματα is not to be taken as referring to the individual characters that were "written" upon the tablet, of whatever kind they may have been, but is more reasonably interpreted as being the σῆμα of II. 176, 178. I contend also that the passage already quoted indicates a fairly free use of writing in the Iliadic age, and that the word λυγρὰ does not refer to any uncanny or baleful quality in the symbols used, but to the malicious purport of the contents of the letter.

SAMUEL BUTLER.

#### "BOISTEROUS."

Cambridge: July 22, 1895.

It is shown in the New English Dictionary that *boisterous* is a late variant of M.E. *boistous* (rough, coarse). This word precisely answers, in form (we are further told), to A.F. *boistous* (Mod. F. *boiteux*), lame; "but no connexion of sense appears to be traceable."

I think the matter is sufficiently cleared up by a quotation in the supplement to Godefroy, where he shows that the O.F. word was applied, figuratively, to a rough road: that is, as I suppose, to an uneven road, calculated to cause lameness by inducing sprains, or simply uneven, from the motion of halting.

"Fors par une voie *boiteuse*,  
Roiste, e/roite, et ataineuse."

The same quotation is repeated, s.v. *atainos*. The sense is:

"Except by a rough road,  
Rustic (i.e., rude), strait, and troublesome."

One of the earliest English quotations refers to the crucifixion of Christ upon "a *bostwys* beam—" i.e., a rough beam (see *Allit. Poems*, ed. Morris, A. 814.) The sense in the one passage is precisely the same as in the other. The connexion is thus sufficiently clear. An ill-made road was *boistous*, because it jolted people; hence *boistous* meant rough, rude, coarse, ill-made, troublesome, and the like. If this view can be accepted, the etymology of *boistous* from the French is quite clear; and

perhaps we may further accept the etymology of the French adjective from *boîte*, a box, hence, a joint; so that the verb *déboîter* means to dislocate. A *boistous* road was likely to test the strength of one's ankle-joints.

WALTER W. SKEAT.

#### "ARSENIC."

Sydenham-hill, S.E.: July 27, 1895.

I am much obliged to Prof. Skeat for pointing out to me Devic's remarks, in the course of which "l'arabe-persan *az-zernikh*" is said to be "le même mot que le grec *ἀρσενικός* [sic], arsenic jaune, orpiment." I ought, no doubt, to have seen them myself, as I have had Devic's supplement to Littré ever since it came out in 1877, and I must, I should say, have consulted this work when writing my note on Arsenic (ACADEMY, April 27). If his remarks escaped my notice, as they most certainly did—for my derivation was, as I said in my note, wholly and solely inspired by "the post-Biblical Hebrew word זרניך (*zarnikh*)," which I had happened to meet with—it was, no doubt, in consequence of their being made s.v. *Alchimie* (sect. 29), and not, as one might have expected, s.v. *arsenic*, a word which is not to be found in Devic, and for a very good reason, as I shall show hereafter. There is, indeed, at the end of the Supplement, an index of both the European and Oriental words which are treated of; and this index includes not only the words which are discussed in alphabetical order, but also those which, such as the *ἀρσενικός* already quoted, are incidentally mentioned under other headings. So that if I had looked there, I should have found *ἀρσενικός* and Devic's remarks about it. But, unfortunately, it did not occur to me to do so, as it is very rare to find an index in works in which the articles are in alphabetical order.

I have, perhaps, said a little too much in exculpation of my negligence; for after all, if I had seen Devic's article, I do not know that it would have modified my note materially. Prof. Skeat is, indeed, pleased to say that the "substance" of my note (upwards of 160 lines in length) is to be found in Devic's three lines! But is this tremendous indictment really founded on fact? I trow not. Indeed, Prof. Skeat is kind enough to allow that "Devic does not expressly say whether the Persian word is from the Greek or the Greek from the Persian"; but he is careful at once to destroy any inference favourable to me which might be drawn from his words by adding, "but the title of his work implies the latter alternative." Here I am entirely at issue with him. It may seem absurd to charge an accomplished scholar like Prof. Skeat, who has himself written a valuable Etymological Dictionary, with failing to comprehend the principles on which such works are written; still, I cannot help expressing my conviction that, when he penned those last words, the well-known impetuosity with which he engages in any controversy had, for the moment, completely wiped those principles out of his brain.

In every etymological dictionary that I have seen, the word of which the etymology is to be discussed is naturally put at the head of the article, and the etymological explanation just as naturally follows. Thus, to take the first word upon which, on opening Prof. Skeat's own dictionary haphazard, my forefinger happened to light—viz., *darn*—I find the article headed "Darn," and followed by the supposed etymology, the Welsh *darnio*. And so again, in Devic, I find "Alchimie" at the head of the article, while the explanation, "de l'arabe . . . *al-kimīā*, formé de l'article *al* et du grec *χημία* ou *χημία*, chimie," follows, and the Greek original, like the above-quoted

*ἀρσενικός*, comes at the end.\* But what would Prof. Skeat say if I chose to interpret him to mean that the Welsh *darnio* came from *darn*? And what would Devic say if I chose to give his words the meaning that the Greek *χημία*, &c., came from the Arab. *kimīā*? Would they not naturally be indignant at what they would call the intolerable perversion of their meaning? Yet this is precisely how Prof. Skeat has treated poor Devic! For Devic heads his article with *Azarnet* and several other similar forms, and goes on to say: "de l'arabe-persan *az-zernikh*, qui est le même mot que le grec *ἀρσενικός*" (see note \*), meaning, of course, as in the three cases I have just cited in which a Greek origin is given, that the Arabo-Persian *az-zernikh* was borrowed from the Greek *ἀρσενικός*. If he had really meant, as Prof. Skeat has elected to understand him, that the Greek word came from the Arabo-Persian word, he would most certainly have given *arsenic* in its proper alphabetical order, as he has done in the case of every ordinary French word having an Oriental origin, and would not have dragged it in at the tail-end of an article on other words. As to the rules that guided him in the selection of the words he treats of, see his preface, p. v.

But, in addition to all this, if Prof. Skeat's interpretation of Devic is the true one: that is to say, if Devic really derived the Greek *ἀρσενικός* from the Oriental words he gives with it, how on earth has it happened that for eighteen years his real meaning has remained hidden and has at last been revealed to Prof. Skeat only? Prof. Skeat's dictionary was first published in 1882, five years after Devic's supplement had appeared; and yet Prof. Skeat not only does not mention Devic's work, but resolutely sticks to the Greek derivation of the word *Arsenic*. Either he did not consult Devic, or, if he did, he either did not understand him as he understands him now, or he thought his article unworthy of mention. And the same may be said of the N.E.D., in which Devic is also not quoted, s.v. *arsenic*.

At all events, I shall not have written my former note in vain; for it has evidently more or less converted Prof. Skeat to my view, although he denies me the credit of it.

In conclusion, this is a very long letter in answer to the very short one of Prof. Skeat. But, as Prof. Skeat's letter would be very readily, indeed, almost certainly, construed by those who do not know me—that is, by nearly all the readers of the ACADEMY—into an insinuation, if not a charge, that I had foisted upon them as my own, and that at inordinate length, an etymology which I had found in Devic's three-line article, and had not chosen to acknowledge—I trust some little excuse may be found for my long-windedness.

F. CHANCE.

#### APPOINTMENTS FOR NEXT WEEK.

TUESDAY, August 6, 3 p.m. Anglo-Russian: "Glimpses of Russia, and some Account of the Russian Army," by Captain C. P. Lynden-Bell.  
SATURDAY, August 10, 3.45 p.m. Botanic: Anniversary Meeting.

\* Comp. (s.v. *Astronomie*, sect. 17) "Aschère, Sirius. C'est l'arabe . . . *ach-ehi-ra* qui représente le grec *Σείριος*." And (sect. 20) "*Baten-Kaitos* . . . en arabe . . . *batn qaitous*. *Batn* signifie ventre, et *qaitous* est le grec *κῆτος*." In both these cases, as well as in that quoted in the passage to which this is a note, the Greek origin of the Oriental word is most clearly indicated; and I must say that for me Devic's "qui est le même mot que le grec," &c., has precisely the same meaning as his "qui représente le grec," &c., and in this last, as I have just said, the Greek is indubitably intended to be given as the original.

## SCIENCE.

## RECENT WORKS OF PHYSICAL SCIENCE.

It is difficult for any single reviewer to keep abreast with the current literature of electricity and magnetism. It is not only the flood of tenth-rate text-books, but the very considerable number of solid and important works which constitute the real task. It is scarcely a year since we had the most substantial *Electrical Papers and Electro-magnetic Theory* of Mr. Heaviside to grapple with, and these have been followed or accompanied by works of equal or even greater importance.

In the first place, we have Prof. J. J. Thomson's *Notes on Recent Researches in Electricity and Magnetism* (Oxford: Clarendon Press), a volume which has at once become a classic in electro-magnetic literature. Its treatment of electric and electro-magnetic waves is the most complete hitherto published, and is characterised by the highest type of union between mathematics and physics. In the author we have a scientist who knows his subject intimately from the physical side, who does not introduce mathematical analysis as a plaything, but in its right place as a tool, and who yet shirks no calculation on account of its algebraic difficulties. His work is a pleasing contrast to several of the publications in the field of "applied" mathematics which we have had to notice during the past few years.

One or two points of minor criticism may be noted. In chap. i. Prof. Thomson proposes to assist the student's comprehension of Maxwell's hypothesis of a dielectric displacement by another in which the Faraday tubes of force are materialised, and supposed to be capable of being physically pulled about. Now we do not object to the vivid picture afforded by mapping out the field with Faraday tubes, but we do on logical grounds much object to that transition from conceptual or geometrical notions to kinetic notions, which is involved in the idea of materialised tubes of "force," endowed with "inertia." It appears to us to obscure still further the already much confused philosophical principles on which physics must ultimately be based. To materialise force and then endow systems of it with inertia is—well, positively wicked, and can help the student of electricity only by building on that mental quagmire which lies at the root of current elementary physics. In the question of electro-magnetic waves we have also a mathematical treatment based on the permanency of the train. The Hertzian vibrator produces a rapidly damped wave train, and this damping modifies considerably the results of Hertz's own investigations. Researches on such damped wave trains have been undertaken by several of Hertz's pupils—the younger, Bjerknes, Barton, and Yule—and promise interesting results. It is of some importance to ascertain to what extent a succession of rapidly damped trains, replacing a permanent train, will modify the laws of reflected and refracted intensity.

These remarks touch also several of the investigations in the collection of Hertz's papers now issued in English by Mr. D. E. Jones—*Electric Waves: being Researches on the Propagation of Electric Action with Finite Velocity through Space* (Macmillans). The just appreciation of Hertz has yet to be attained. He startled the whole scientific world by his experimental verification of Maxwell's electromagnetic theory, and this will remain for him an unclouded glory. But as a writer his reasoning processes are often very obscure, and his mathematics do not always seem beyond reproach. Much of chap. ix. will, we think, have to be rewritten in the light of damped oscillations, and we despair, after

much study, of fully grasping the theory he gives of his interference experiments. On pp. 196, 197 Hertz would apparently have us believe that he has only reached the fundamental electromagnetic equations of the Maxwellian theory; but Maxwell insists, "as one of the chief peculiarities" of his treatise, on the doctrine that the true electric current is the sum of the conduction and displacement currents. Heaviside takes the same view, but Hertz's equations show that he did not accept or did not appreciate this doctrine. His divergence at this point does not appear to have been noted by his editor. The value of this collection of memoirs is historically much enhanced by an Introduction due to Hertz himself, dealing with the evolution of his own ideas, and a Preface by Lord Kelvin, treating briefly of the replacement during the last quarter of a century of the conception of action at a distance by that of the progressive propagation of all physical effect.

Turning from these classic treatises to text-books, we may first notice the concluding volume, in two parts, of Prof. Andrew Gray's *Absolute Measurements in Electricity and Magnetism* (Macmillans). The want of homogeneity in this work is explained in the preface, and can be and will be easily rectified in a second edition. As it stands, the book contains much that both the mathematical and the physical student cannot easily find without a thoroughly good library at his disposal. If the students in the physical laboratory at Bangor are able to get a grip of the mathematical handling of many topics in this work, then Prof. Gray is achieving a reformation in physical instruction which must be felt far and wide. Meanwhile we recommend other physical laboratories in local university colleges to look to their laurels, and heartily commend Prof. Gray's book as a sound guide to the student of mathematical physics in his onward course towards Maxwell and Thomson.

Two further practical text-books on electricity reach us from the universities. From Cornell we have Prof. Nichol's *Laboratory Manual of Physics and Applied Electricity* (Macmillans), and from the Clarendon Press Mr. W. A. Rice's *Treatise on the Measurement of Electrical Resistance*. The latter is a monograph, clearly written and well illustrated, on the practical measurement of resistance, scarcely in appendices touching theory beyond its elements. The former may be of service to professors and demonstrators in English laboratories, but is hardly likely to obtain much currency as a student's manual in this country. It confines itself to special features of the Cornell course, and while some branches are fully and effectively dealt with, others are passed over entirely or superficially. Still, an active teacher of physics would find many suggestions for his course of practical physics, even if the work be "prepared especially for students at Cornell University."

We welcome the fifth edition of Wüllner's *Lehrbuch der Experimentalphysik* (Leipzig: Teubner). The first volume includes *Allgemeine Physik u. Akustik*. This work is so well-known to all physicists that little need be said about it. It has now a considerable rival in Wittstein's *Handbuch der Physik*, which possesses the advantage due to the distribution of different subjects among specialists, while Wüllner's *Lehrbuch* has the greater unity of arrangement and method arising from single authorship. The two works are in many respects supplementary, the continuity of the one and the fuller references of the other having alike their place. Indeed, as their

\* "Maxwell's theory is Maxwell's system of equations" (Introduction, p. 21 and p. 27).

titles indicate, the one is in the first place a book of reference, and the other a student's text-book. It is a text-book, however, with a range and completeness such as no work in the English tongue possesses. Everyone will find gaps and criticise paragraphs dealing with his own speciality, but, as a whole, the work has been, and will remain in its new edition, an essential part of every physicist's outfit.

If we have not the complete works on general physics of the Germans, we have still some excellent books on special branches, which are often more instructive. We welcome from this standpoint Prof. T. Preston's *Theory of Heat* (Macmillans). We noticed, some years ago, his *Theory of Light*, published in 1890. The present treatise is written on much the same lines; but the author, in his Preface and Preliminary Sketch, gives us a little more of himself and of those broad philosophical truths which are too often forgotten by scientific writers. For example:

"A theory may be wrong, but it certainly ought to be clear, and should be expressed in language which can be easily understood. The definitions sometimes met with often escape the merit of being false by being expressed in words which have no assignable meaning."

How well if the text-book writers would only grasp this statement thoroughly! The mathematician will, of course, miss much that renders the theory of heat so entrancing from the purely analytical side—for example, the fascinating researches of Fourier and Lamé on conduction find no treatment here. But, as a book for the general reader or physical student with a moderate mathematical knowledge, we heartily recommend Prof. Preston's latest work.

While on the subject of Heat, we may note that we have received Mr. J. Parker's *Thermodynamics treated with Elementary Mathematics* (Sampson Low). The work is preceded by a Short Statement as well as a Preface. The former is a reply to somebody's criticism of an earlier work or of memoirs by the author, and will scarcely be intelligible to the ordinary reader, who, like ourselves, may be unacquainted with Mr. Parker's controversies. There is an egoism about the short Statement which we think out of place in a scientific work. Mr. Parker claims to have rectified errors in his earlier work (*Elementary Thermodynamics*), and to have justified his treatment of the application of Carnot's principle to living animals and vegetation.

Among minor works on our table are—Ziwet's *Theoretical Mechanics*, part iii. *Kinetics* (Macmillans). We have already noted, in reviewing earlier parts, the failings of this American college text-book. B. Williamson's: *Introduction to the Mathematical Theory of the Stress and Strain of Elastic Solids* (Longmans). We might take exception to much in this slender volume; but, like the author's *Integral Calculus*, it will probably grow, in successive editions, into quite a valuable book that knows not its own youth. R. T. Glazebrook's *Mechanics, an Elementary Text-Book Theoretical and Practical: Dynamics* (Cambridge Press). This is one of the "Physical Series, Cambridge Natural Science Manuals." We have frequently had occasion to note the illogical character of Mr. Glazebrook's treatment of the fundamental physical concepts. We, therefore welcome his conversion on the subject of force; it is no longer a "cause," but the rate of change of momentum. He still remains, however, in the darkness of the half-converted when he comes to deal with the laws of motion, and we find him at every turn falling back into the old traditional language with regard to mass and force. Possibly it is only the influence of Dr. Ward which is visible in chapters iv.-vii. If



so, there is anything but a complete blend between the two minds. J. Greaves's *Treatise on Elementary Hydrostatics* (Cambridge Press) is another Cambridge school text-book. The book is sound as far as it goes, but is pure elementary mathematics—not tainted by any practical tendency. Those diagrammatic pumps, how often have we seen their like! Quite a different type of work is Prof. Greenhill's *Treatise on Hydrostatics* (Macmillans). With no fear of analysis, the professor yet keeps us in touch with the practical applications of his subject: we feel that hydrostatics is a still living branch of science. Boyle's Law no longer holds undisputed sway: we have at least a reference to van der Waal's, and new diagrams and fresh references meet us at every turn. We suppose these will gradually creep into the text-books; but woe to the student, with examinations in view, who studies this treatise until that is accomplished!

We have still two books of quite different calibre on our list, which may be briefly noticed here. *A Treatise on Bessel Functions and their Application to Physics* (Macmillans), by Profs. Andrew Gray and G. B. Matthews, is further evidence of the good work being done by the staff of University College, Bangor. Hitherto students reading only English have been compelled to use the very unsatisfactory discussion of these functions in a work by the late Dr. Todhunter. The present treatise places English students on the footing of the German student with his Heine, Lommel, and Neumann. The physical applications are on the whole well chosen; but we think some instructive examples might have been drawn from elasticity, where the equations for equilibrium of a solid cylinder, leading to Bessel function solutions, are of great interest for various practical gun, tube, and strut problems. The application to struts given on pp. 215-17, and due to Greenhill, serves only as an analytical exercise, the physical hypothesis being in this case, as in Euler's treatment of struts, quite inapplicable to actual practice. The work concludes with the much needed tables of the numerical values of Bessel Functions, and a bibliography, admittedly incomplete. Our review shows that the University College of North Wales has proved "of great value in promoting and aiding the study of science"—a wish expressed ten years ago by Lord Kelvin in his address at the opening of the college laboratories. This address is reprinted in the last, but far from the least, work on our list—*Popular Lectures and Addresses by Lord Kelvin*: II. Geology and General Physics (Macmillans). The geological part of this work largely deals with the question of the age of the earth, and statements made therein, but misinterpreted, were largely responsible for Lord Salisbury's unfortunate Oxford address of last year. Lord Kelvin once did not grasp Maxwell's electromagnetic theory. His preface to Jones's translation of Hertz's Memoirs shows him an enthusiastic and appreciative convert. Lord Kelvin once did not believe in evolution by natural selection—and this on the ground of the earth's probable age. The very thorough reconsideration which the physical arguments with regard to the earth's age are likely to get in the near future may leave him a convert in this respect also. The treatment of evolution, especially of selection, is likely to fall more and more into the hands of mathematically trained biologists, and from this standpoint we may hope Lord Kelvin may once again approach it. Besides presidential and other addresses, the second part of this volume contains some interesting lectures on various physical topics—beats and the dissipation of energy. The whole forms a most interesting contribution to popular science of the best kind.

# THE ORIENTAL DEPARTMENT OF THE BRITISH MUSEUM.

WE quote the following from the annual report of Prof. R. K. Douglas, keeper of the Oriental books and MSS. in the British Museum:

"*Additions*.—The number of works, both printed and in MS., added to the department during the year was 3,134, of which 3,024 were printed books, and 113 were MSS. Of the printed books 1,080 were bought, 1,400 were received under the Indian Copyright Act, 159 under the Colonial Copyright Acts, and 382 were presented. Of the MSS., 80 were bought and 33 were presented.

"The most important acquisitions for the year are as follows:—

"*Arabic MSS.*—(1) Two volumes of Sa'ih al-Bukhari, with a Commentary by Shari'ah-Sunnah, sixteenth century. (2) Al-Muarrar al-Wajiz, a commentary upon the Koran, by 'Abd al-Hakk Ibn Atiyyah, who died A. H. 541. Fifteenth century. (3) Nafā al-Tib, a history of the Arabs of Spain, by al-Makkari. A. H. 1135 (A.D. 1723). (4) The eighth volume of the Ikhl of al-Hamdāni, a classical work on the history and geography of Arabia. (5) Maimonides's Commentary on the Mishnah of 'Seder Nashim.' Arabic in Hebrew character. Dated A.D. 1402. (6) A Commentary by Ibn al-Hajib upon his own work on Arabic Syntax, entitled al-Kafiyah. A fine copy partly vocalised. A. H. 717 (A.D. 1317). (7) A letter in Arabic from General Gordon, addressed from Khartum, to the Mudir of Dongola, Khartum, and Senaar, asking for news as to the relieving force. With a translation. Date illegible.

"*Arabic Books.*—(1) An account of the actions of Zubair Pasha Rahamah and his sons in the Sudan, by General Gordon, with a justification of his own proceedings against them. Khartum, 1879. (2) L'Alcoran de Mahomet. Translated by le Sieur du Ryer. First edition. Rare. Paris, 1647.

"*Armenian MS.*—The 'Yaysmawourkh' the Acta Sanctorum of the Armenian Church. Copied in the district of Ararat. A.D. 1603.

"*Burmese MS.*—An illustrated tale relating to events connected with the town of Kapilavastu. Nineteenth century.

"*Chinese Book.*—The Kwanyin Sūtra, illustrated with wood engravings. This work is nearly a hundred years earlier than the print of St. Christopher (1423), which is the earliest dated block-print known in Europe. 1331.

"*Coptic MSS.*—(1) A complete letter on papyrus, containing a legal requisition (*drydyon*) referring to a financial pledge or undertaking (*apodexia*). Eighth to tenth century. (2) Eighteen fragments on papyrus of the Psalms in the Sa'idic dialect: a copy made in the ninth-tenth century of a sixth century MS.

"*Corean Book.*—The 'Sam Kang hæng sil.' Examples of the three cardinal objects of duty. Printed in Chinese and Corean with movable copper type by order of the Corean King Syéchang. Illustrated with wood engravings. 1434.

"*Hebrew MSS.*—(1) A Persian translation of the Psalms, followed by several liturgical poems in the same language. Hebrew character. A.D. 1812. (2) Timsil Nāmāh, the story of the seven Vezirs, redacted by Rabbi Yehūdāh; the legends of Eldad the Danite; Makhzanul Pand, &c. Persian in the Hebrew character. Nineteenth century. (3) The Prince and the Sufi (i.e., Barlaam and Josephat) in Persian verse, and in the Hebrew character, followed by liturgical poems in Hebrew and Persian. A.D. 1812. (4) Bible stories in Persian verse by Molla Shāhin. Hebrew character. 1702. (5) Dāniyāl Nāmāh, or History of Daniel, by an author describing himself as Bukhājāh Bukhārā'i. Persian in the Hebrew character. 1816. (6) Kitāb ul-Usul, or Book of Roots, the Hebrew Dictionary of 'Abul Walid Marwān ibn Janāā. Arabic in the Hebrew character. Probably fourteenth century. (7) A redaction of the Midrash Ha-Aefes. Hebrew and Arabic. In the Hebrew character. Sixteenth and seventeenth century.

"*Hebrew Books.*—(1) The Pentateuch, Five Rolls and Haftarah. Printed at Prague by Gershon b. Solomon, the founder of Hebrew printing in that city, in 1530. On vellum. (2) The Book of Exodus, with the Targum of Onkelos and the Commentaries of Rashi and Nahmanides, while

the Arabic translation of Sa'adyah b. Joseph, Gaon, appears in MS. in the margin. On vellum. Salonica, 1520.

"*Japanese Books.*—(1) A large collection, consisting of upwards of 1500 vols. of Japanese works of the highest interest on the native art, being especially rich in early illustrated volumes by the fathers of artistic wood-engraving in Japan. (2) A History of the Japanese Navy. 9 vols. 1889.

"*Manipuri MS.*—The first MS. acquired by the Museum in the Manipuri character, with a description probably in the writing of Francis Buchanan, the traveller. Palm leaf. Eighteenth century.

"*Pali MSS.*—(1) A complete MS. of the Tikapattāna, an extensive work included in the Canon of the Southern Buddhists, and not yet edited. In the Burmese character. Nineteenth century. (2) The Dhammāla, a Pali work very little known. With a Commentary in Burmese. (3) Yamaka, a Pali canonical text, not yet edited. A perfect copy, and as such, rare. Nineteenth century.

"*Persian MSS.*—(1) Haft Paikar of Nizāmi; Persian in the Hebrew character. Eighteenth century. (2) Divan of Hāfiz. In the Hebrew character. 1739. (3) Sharaf Nāmāh, a history of the Kurds, by Sharaf Khān Bitlisi. Nineteenth century.

"*Sanskrit MS.*—Prabandha-chintāmani, a history of Gujarat and of the Jain religion in that region, in the form of a compendium of 24 narratives in verse. 1775.

"*Sinhalese MS.*—Saddharma-ratnāvalī, by Dhammasena Yatissara. A collection of tales in Sinhalese prose designed to form a Commentary on Buddhaghosa's Pali Dhammapadaatthavannāna. Palm leaves.

"*Turki MS.*—Bad'ī' ul-Wasat, a Divan by Nevā'i. Seventeenth century.

"*Turkish Books.*—A collection of 255 volumes published in Constantinople during the present reign, consisting of works of wide and general interest; together with 47 albums of photographs of objects of interests in and about Constantinople. Presented by the Sultan.

"*Indian Drawings.*—Some finely executed Indian drawings, chiefly connected with the cult of Vishnu. Seventeenth century (?)

"The number of Oriental printed books consulted by readers during 1894 was 3752; and the number of Oriental MSS. consulted during the same period, 3092."

## SCIENCE NOTES.

WE quote the following from the Paris correspondent of the Times:

"Astronomical observations on Mont Blanc will shortly commence. The Polar siderostat, superseding the ordinary telescope, has reached Chamonix and been divided into sections not exceeding 50lb. in weight, so as to be carried on men's shoulders to the Observatory. Dr. Maurice de Thierry has left Paris to prepare for its erection, and M. Jensen himself will soon follow."

WE also quote the following, in the same connexion, from Nature:—

"Prof. Michie Smith, the successor of Mr. Pogson at Madras, has lately made known a few particulars relating to the new Solar Physics Observatory which is to be erected in India. The funds have been voted by the Indian Government, and the site selected is in the Palani Hills at Kodaikanal, 300 miles south of Madras. The daily work of photographing the sun, which is now carried on for the Solar Physics Committee at Dehra Dūn by the officers of the Indian Trigonometrical Survey, will form part of the routine work of the new observatory. It is also proposed to undertake a systematic spectroscopic examination of the sun, but the details of this portion of the programme have not yet been finally determined upon. The climate of Kodaikanal seems to be almost all that can be desired for astronomical purposes. The mean daily temperature varies from 54°-1 C. in December to 62°-2 C. in May, while the rainfall is about 47½ inches. From March to December in the year in which observations were specially made, the bright sunshine amounted to 1634 hours: the morning is usually bright until about eleven o'clock, then clouds come up and continue until about four

o'clock; by six o'clock the sky is generally cloudless. Except during the north-east monsoon, a night which is wholly cloudy is almost unknown. Under these highly advantageous conditions, there is every prospect that the establishment of this observatory will result in a great gain to astronomy, especially in the department of solar physics."

#### PHILOLOGY NOTES.

IN accordance with a recommendation from the library committee, the Court of Common Council have resolved that the sum of £350 be expended on certain alterations in the Guildhall Library, with a view to affording accommodation for the philological collections of the late Prince L.-L. Bonaparte. A committee has been formed, with the Bishop of Stepney (Dr. G. F. Browne) as chairman, to solicit public subscriptions for the purchase of these collections.

At a recent meeting of the Académie des Inscriptions, M. Bréal read a paper upon certain divinities of ancient Italy. The common opinion is that the Romans, when brought into contact with the Greeks, identified their own gods with the Hellenic ones: e.g., Mars with Ares, Minerva with Athene, and so on. M. Bréal believes that this identification was of older date, and had been effected by the Etruscans. The names of Mars and Minerva are not Latin, but Etruscan. The same is true of Neptune, whose name is found, under the form of "Nephtil," on an Etruscan mirror. That Latin belongs to the Indo-European family of languages, no sensible person can doubt; but because the language is Aryan, it by no means follows that the religion was, or at least the whole of it. The Etruscan religion has left many traces among the Romans, and even indirectly among ourselves. For example, the name of the Gens Aurelia, to which the Emperor Marcus Aurelius belonged, is derived from the Etruscan *usil*, meaning the sun. This name is naturalised in France, thanks to the town of Orleans, and thence has crossed the Atlantic to become one of the States of North America. The closer one inquires, the more one recognises that civilisation is the work of a vast number of factors. The language of these old races, which has apparently disappeared, is not altogether dead: it emerges at times—in a mythological allusion, in a local or personal name. M. d'Arbois de Jubainville thought that the general principles laid down by M. Bréal could not be disputed. The religious doctrines of the Romans contain elements borrowed from the Etruscans, and therefore non-Aryan: such as the doctrine that, in the art of augury, the left and not the right is of good omen. But he was unable to accept all M. Bréal's conclusions. The word *usil*—"sun," and also the name of the Aurelii (originally Auselii), he was disposed to derive from the same root as the Latin *aurora*, which seems to be of Indo-European origin.

M. P. FOUCART has published, in the *Mémoires* of the Académie des Inscriptions (Paris: Klincksieck), a treatise on the origin and nature of the mysteries of Eleusis, which is reviewed by M. Salomon Reinach in the *Revue Critique*, for July 15. M. Foucart's hypothesis is, baldly, as follows: (1) that, about the seventeenth century B.C., Egyptian colonists introduced into Attica the cult of Isis and Osiris, and also the art of agriculture; (2) that thence was developed, by the Greeks themselves, the worship of Demeter and the myth of Persephone; (3) that at a latter date (the seventh century), Greek sages brought from Egypt the system of eschatology contained in the Book of the Dead, which was then developed into the Eleusinian mysteries. M. Reinach is disposed to admit the probability of this later Egyptian influence—at least,

indirectly. In particular, he attaches weight to the resemblances between the teaching in the Book of the Dead and the revelations given to the initiated regarding the future life. But he protests, from the standpoint of archaeology, against the theory that the prehistoric civilisation of Greece was derived from Egypt. On the contrary, he takes the opportunity to repeat the views—which he has elsewhere developed on several occasions—that this prehistoric civilisation was essentially European, though modified in later times by various Oriental influences. As against one of M. Foucart's arguments, he points out that wheat has been found at Hissarlik, in the stratum of Schliemann's "burnt city," which probably goes back much earlier than the twentieth century.

#### REPORTS OF SOCIETIES.

VICTORIA INSTITUTE.—(Annual Meeting, Thursday, July 25.)

SIR G. GABRIEL STOKES, president, in the chair.—The hon. secretary, Captain F. Petrie, in reading the report of the Institute—whose object is to investigate all philosophical and scientific questions, including any alleged to militate against the truths of Revelation—referred to the value of the work recently done. During the year the Institute's membership had slightly increased. Several important subjects had been considered, including what Prof. Huxley had termed the "intrinsic weaknesses" of the natural selection hypothesis; the so-called "missing links"; the physical characteristics of the extinct peoples of the Canary Islands; the migration of flora and fauna; insect anatomy, illustrated micro-photographically; the evolution of the natural and the artificial; ancient languages; the philosophy of Comte, and of the Theosophists; also the light thrown on the route of the Exodus by recent surveys. Among those contributing to the papers and discussions were Baron Sir F. von Mueller, Sir J. W. Dawson, Prof. Cleland, Prof. Hull, Mr. James Bateman, Prof. Sellas, Major-General Tulloch, and Mr. T. G. Pinches.—The annual address was delivered by the president. He took for his subject the "Perception of Light" and the laws affecting it, describing very fully the results of the most recent researches as regards the structure of the eye, and the mode which light in its various forms was received and conveyed to the brain by means of nerves, and the functions of the bacillary layer. In conclusion, he called attention to the bacillary layer, declaring that to his mind it afforded overwhelming evidence of a design in its construction, a design to bring about a pre-determined end; and he added that he did not, when saying this, intend to deny that there may be, and doubtless are, what we are in the habit of calling second causes leading up to this final end. He cited Paley's illustration of a person who should happen to see a timepiece without having previously known there was such a thing: he would immediately of course think there was some designing power moving it; if he opened the timepiece, and saw the wheels and so forth, his first impression would be but accentuated. So, if we look at this marvellous structure, we can hardly imagine that it has not been designed; and the deeper we go in our knowledge of it, the stronger our belief becomes in this design.—Baron Halebury proposed a vote of thanks to Sir Gabriel Stokes, declaring that he would gladly have listened much longer, adding that the inference drawn by Sir Gabriel that we are fearfully and wonderfully made is one which cannot but be evident to all. Beneath all this marvellous structure there is design; but it is design which could only be given to human creatures living in the way that we live, and adapting us for the sort of life our Creator intended us to lead.—The motion was seconded by Prof. Sayce, who expressed his warm concurrence in the conclusions arrived at by Sir Gabriel Stokes, and the pleasure it gave him to note that, though at the beginning of this century scientific research and discoveries had led many to think that science was not in accordance with, and could not solve all the problems, not only of the

material, but also of the spiritual world, yet at the close of the century we were beginning to realise we could not go beyond that middle region which the president had referred to as lying between the known and the unknown.

#### FINE ART.

##### THE ARCHAEOLOGICAL SURVEY OF INDIA.

WE have received the annual report, for 1893-94, of Dr. A. Führer, whose official position is that of archaeological surveyor for the North-Western Provinces and Oudh, with his headquarters at Lucknow. But, as on a former occasion, almost the whole of his year's work was carried on in other parts of India. From October to March he was engaged on an extended tour through Lower and Upper Burma, in order to collect and verify information required for the preparation of descriptive lists of the monumental antiquities and inscriptions of that country. He was accompanied by an engineer from the North-West, Mr. F. O. Oertel, who is engaged upon a monograph on Burmese art and architecture; and also by a Mahomedan draftsman, who prepared about thirty sheets of coloured drawings, which (together with 215 photographs) will be utilised in the forthcoming work. From Burma Dr. Führer proceeded to the Panjab, where he spent six weeks collecting similar information; but no new inscriptions were brought to light. He also visited Patna, in Behar, in order to point out the probable site of the palace of the Mauryas at Pataliputra.

In addition to this field-work, he was employed on the following literary enterprises: (1) A complete and detailed list of the Christian tombs and monuments of historical or archaeological interest in the North-Western Provinces, which will furnish much new information respecting the early European settlers, factors, writers, and others; (2) tabular lists of the architectural and archaeological remains and buildings in the North-Western Provinces and Oudh, Rajputana, and Central India, with a view to the selection of those that will be made over to the Public Works Department for conservation or restoration—similar lists are also being prepared for the Panjab and Burma; (3) a large volume on the monumental antiquities of Rajputana and Central India was nearly completed, on the same scale as *The Monumental Antiquities and Inscriptions of the North-Western Provinces and Oudh*, while companion volumes for the Panjab and Burma are in a more or less advanced stage of progress.

The following was Dr. Führer's programme of field-work for the cold season of 1894-95. First, to take estampages of the new Asoka edicts which were found in March, 1893, by Major Jaskaran Singh, of Balrampur, in the Nepal Tarai—this, as readers of the ACADEMY know, was successfully accomplished; secondly, to make a search among the fallen debris of the north cloister of a temple at Ajmer, for the missing black marble slabs containing the continuation of two Sanskrit plays, before reported on; and, thirdly, to undertake the excavation of the Maurya palace at Patna, if approved by the Government of Bengal.

We quote some of the more interesting passages from Dr. Führer's report on Burma. After describing the Shwe Dagan pagoda at Rangun, "the most venerated object of worship throughout the whole of Indo-China," he goes on:

"The architectural style of the ordinary Burmese pagodas may be briefly described as a spire, massive throughout, rising from a circular, square, or octagonal base in a succession of tiers, belts, or circles, of which the upper is always narrower than the one immediately beneath it, tapering



gradually off to a point at a height which is usually one and a half or twice that of the diameter of the base. Porches are attached to the sides, or niches let into the wall, to receive images of Buddha and the Arhats. The whole is surmounted by a *ti*, or umbrella of iron, often gilded, consisting of a number of concentric hoops or rings rising in ever-narrowing circles, finishing off in a long iron rod, which rises considerably above the *ti*. To the upper end is often fastened a glass ball [that glass is a non-conductor of electricity seem to have been known in Burma from ancient times]. The sides of the rod are barbed with pennants; the lower end pierces the topmost ring, and is inserted in a strong wooden post, which carries the *ti*, and is perpendicularly thrust down through the apex deep into the body of the pagoda; the lower end of the pole is fitted into a hole cut through the middle of a stone slab, laid horizontally on the brick or stone-work, and burdened with the superincumbent weight of that portion of the spire which lies between the stone slab and the apex. All ornamental decoration is executed on the stucco coating of the bricks while it is still soft. The plaster employed in covering the surface of pagodas and temples is prepared by mixing sand and clay; to give the mass the proper consistency and adhesiveness, pieces of buffalo hide, tails, and hoofs are boiled in water till it becomes viscous like gum in solution.

"In the western suburb of the town of Pegu is the Kalyani-sima, an ancient hall of ordination founded by King Dhammacheti in A.D. 1476, to which Buddhist monks from all parts of Burma, and even from Ceylon and Siam, used to flock to receive their *upasampada* ordination. It derives its name from the fact that it was consecrated by the Talaing priests, who had received afresh their ordination at the hands of the Mahavihara fraternity, who were the spiritual successors of Mahinda, on the Kalyani river near Colombo. Close by are ten stone slabs, more or less broken, covered with Pali and Talaing inscriptions on both sides, which give detailed information of the manner in which *simas* should be consecrated, of the intercourse of Pegu and Burma with Ceylon and Southern India in the thirteenth century, and of the Burmese view of the apostolic succession of the Buddhist priesthood. . . . It is worth noting that these inscriptions do not mention the celebrated Buddhist divine Buddhaghosa, who is reported to have brought a complete set of the Buddhist scriptures from Ceylon to Thaton in the fifth century A.D. If the story about Buddhaghosa's visit to Thaton be historically true, the event would certainly be mentioned in these inscriptions, which give a *resumé* of the vicissitudes of Buddhism in Burma and Ceylon, and which were erected by a king who was called from the cloister to the throne, and to whom every kind of information was accessible.

"A short distance from the Kalyani-sima is an enormous brick image of Gautama Buddha, measuring about 180 feet in length and 50 feet in height. In the neighbourhood are lying about green glazed terra-cotta tablets, bearing grotesque representations of human beings and animals, and depicting most probably scenes from the Ramayana and Mahabharata, as is still the case in modern *pongyi kyaungs*, or monasteries. These terra-cotta tablets formed, no doubt, parts of the string-course round the plinth of an ancient brick pagoda. . . .

"Another interesting ruin is an immense brick tower, locally called Kyaik-pun, formed of four colossal images of Buddha sitting cross-legged, back to back, and facing the cardinal points. The height of each image is about 90 feet. The images represent the four Buddhas who have appeared in this age: namely, Kakusandha, Konagamma, Kassapa, and Gautama. . . . Close by are the extensive ruins of a once prosperous city, now called Yathemayo, or hermits' town. Burnt clay tablets, exhibiting a figure of Buddha sitting under a *chaitya*, and the Buddhist profession of faith inscribed in Indian characters of the sixth century A.D., are often unearthed from the ruins."

Regarding Prome, Dr. Führer quotes the tradition that Gautama once visited the spot when it was washed by the sea, and prophesied that a great earthquake would happen, that a lake and a river would appear, that a hill would

rise up perpendicularly, and that the sea would recede from the land.

"The above tradition appears to be pregnant with historical truth. Both historical and geological evidence goes to show that the country up to Prome was at one time under the sea. Even Hiuen Tsiang, who visited India A.D. 629, places Srikhetra or Prome near a sea harbour (Beal, *Si-yu-ki*, ii., 200). Burmese historians attribute the retreat of the ocean from Prome to a terrible earthquake which took place in the fifth century, A.D. A hill to the south of that town is called to this day *akaiktaung*, or "the customs hill," from its having been a station where dues were collected from ships. The mysterious Popsa hill, about 200 miles north of Prome, rising abruptly in a conical shape to a height of 4960 feet, is a volcano whose fires have long been extinct."

Of Pagan, or Arimaddanapura, the capital of Burma from the fifth to the thirteenth century A.D., and the cradle of Pali-Burmese literature, we have a description too long to quote.

"Many facts that can be adduced point to the conclusion that Pagan, like her elder sister city Hastinapura on the Eravati, or the modern Tagaung in the upper valley of the Irrawaddy, was built almost entirely by Indian architects. The Kyaunkku temple is undoubtedly a remnant of North-Indian Buddhism, which existed in Burma before the introduction of the Southern Buddhist school from Ceylon and Pegu. Buddhism, as it now prevails in Burma, is decidedly an offshoot of the Southern Buddhist school. By the tenth century the Buddhism established in Lower Burma by Sona and Uttara, who were sent by Asoka, must have become nearly extinct. In the eleventh and twelfth centuries the priests of Pagan united their church with the mother church of Ceylon.

"The most important discoveries as yet made at Pagan are two long Sanskrit inscriptions on two red sandstone slabs. The oldest, dated in Gupta-samvat 163 (= A.D. 481) records the erection of a temple of Sugata by Rudrasena, the ruler of Arimaddanapura. The other, written in characters of the North-Indian alphabet, and dated in Sakasamvat 532 (= A.D. 610), records the presentation of a statue of Sakyamuni by two Sakya mendicants, natives of Hastinapura on the Eravati, during the reign of king Adityasena. Undoubted proof is here afforded that Northern Buddhism reached Upper Burma from the Ganges when India was mainly Buddhist."

Dr. Führer goes on to enumerate no less than 125 slabs in the neighbourhood of Pagan, with dated inscriptions, all written in the square Pali alphabet.

Passing by the comparatively modern capitals of Awa (Ava), Sagaing, Amarapura, and Mandalé—the buildings in each of which are described in detail by Dr. Führer—we come to Tagaung, a deserted site on the left bank of the Irrawaddy, which hides under its debris the oldest Indian settlement in the whole of Burma.

"The discovery among the ruins of Tagaung of terra-cotta tablets bearing Sanskrit legends in Gupta characters, and of a large stone slab with a Sanskrit record in the Gupta alphabet of Samvat 108 (= A.D. 416), afford a welcome corroboration to the statement of the native historians that, long before Anawrata's conquest of Thaton in the eleventh century A.D., successive waves of emigration from Gangetic India had passed through Manipur to the upper valley of the Irrawaddy, and that these emigrants brought with them letters, religion, and other elements of civilisation. The inscription is one of Maharajadhiraja Jayapala, of Hastinapura in Brahmadessa on the Eravati; and the object of it is to record the grant of an allotment of land and a sum of money to the *aryasamgha*, or community of the faithful, at the great *vihara* or Buddhist convent of Mahakassapa, for the purpose of feeding *bhikkhus*, or mendicants, and maintaining lamps at the *stupa* in the neighbourhood. The chief interest attaching to this inscription consists in its mentioning five lineal descendants of the lunar dynasty (Ohand-ravamsa) of new Hastinapura: namely, Gopala,

Chandrapala, Devapala, Bhimapala, and Jayapala; and in its recording how Gopala left his original home, Hastinapura on the Ganges, and, after various successful wars with the Mlechchhas, founded new Hastinapura on the Irrawaddy. The vast ruins of Buddhist Hastinapura are now buried in dense jungle, and would, no doubt, reveal the remains of buildings raised by Indian architects and embellished with Indian sculpture. Undoubtedly, valuable inscriptions would be unearthed, which might throw new light upon many dark points in the earliest history of India and Burma, and upon a civilisation that appeared when new Pagan was founded, and then steadily declined."

Finally, Dr. Führer mentions a number of ruins in the neighbourhood of Bhamo, and concludes with an account of megalithic monuments and the funerary customs of the hill-tribes:

"About eighteen miles to the south of Bhamo is an old Chin cemetery, containing five more or less perfect stone structures over some graves, resembling miniature stone cromlechs, with a big flat stone on the top. These flat stones are more elaborate than the grave-stones to be met with in other parts of the country; and at least one of them is particularly well preserved. It consists of a number of stones set upright in an ellipse, with a well-cut smooth table-stone, 5 feet by 4. Here are said to be buried the great chieftains of a people who have long since passed away, before the modern village near the place began its existence. Strange superstitions are peculiar to the Chins and the Chinboks even to this day. From the grave of a deceased relative, no matter how great the distance, the survivors run fine cotton threads up to their dwellings, in order to guide the spirit of the departed, should it desire to visit its late home. The threads run from bush to bush, often in thick jungle where there is no path. Where two paths diverge, and the road might easily be mistaken by a traveller, these queer people put up, in a horizontal position, little square-shaped tunnels of bamboos or sticks, about one foot or eighteen inches high, which they call '*nat-paths*,' pointing along the correct jungle-paths, and intended to prevent the spirit of the departed from losing its way. Rough and uncivilised as these denizens of the jungle are, they show a very praiseworthy veneration for the memory of their dead. They even preserve the ashes for two years, storing them in a miniature house. After the expiration of two rainy seasons, the ashes are carefully deposited in the cemetery, where the usual Chinbon carved post or small house, instead of the flat stone, which is the distinguishing mark of the Chinbok, is set up as a monument in loving memory."

#### NOTES ON ART AND ARCHAEOLOGY.

THE two vacant places at the Royal Academy have been filled up by the election to full membership of Mr. E. Onslow Ford and Mr. W. B. Richmond.

THE Court of Common Council has resolved to spend £500, out of the balances of the rents of the Royal Exchange, on a panel in that building, to represent William the Conqueror granting the Charter to the Citizens of London.

THE fourth and final portfolio of the "Paris Salons," to be published by Mr. T. Fisher Unwin immediately, will include reproductions of the following: M. Weert's allegory entitled "For Humanity, for Country"; M. Pagli's "Rendezvous of Love"; and M. Conturi's "Abandoned."

THERE is now on view at South Kensington an exhibition of the works submitted for competition by the students of the National Art Training School during the sessions of 1893-94. The medals and other prizes were distributed last week by Mr. Alma Tadema, who delivered an address on "Art Training."

THE late Sir George Scharf has bequeathed to the National Portrait Gallery his sketch-books, note-books, and annotated catalogues.

THE Art for Schools Association has just issued, through the Autotype Company, large reproductions, by the autogravure process of photo-engraving, of the two following pictures: "The Adoration of the Shepherds," attributed to Giovanni Bellini; and "The New-haven Packet," by the late Henry Moore.

IN the department of sculpture, the awards of the Prix de Rome have been made as follows: the first prize to M. Paul Roussel, a pupil of MM. Cavellier, Barrau, and Coutant; the second to M. Salieres, a pupil of MM. Falguière and Marqueste; and the third to M. Segoffin, a pupil of MM. Cavellier and Barrau.

M. GUSTAVE SCHLUMBERGER has published (Paris: Leroux) a first series of *Melanges d'Archéologie Byzantine*. It deals with such subjects as coins, medals, tokens, amulets, bullae of gold and lead, weights of glass and bronze, ivories, jewellery, rings, reliquaries, &c.; and it is illustrated with sixteen plates and numerous cuts in the text.

AT a recent meeting of the Académie des Inscriptions, M. Héron de Villefosse exhibited photographs of the silver treasure from Pompeii, which—as already stated in the ACADEMY—has been purchased by Baron Edmond de Rothschild, and presented by him to the Louvre. This treasure was found at Bosco Reale, near Pompeii, last April, and was immediately exported to France, in contravention of the Italian law. It consists of more than forty pieces, most of which are wrought in relief of remarkable beauty. As the workmanship can be dated not later than the historical eruption of Vesuvius (79 B.C.), it is of unique importance as illustrating Roman art under Greek (? Alexandrine) influence. Among the most interesting objects is a large phialos, silver-gilt, ornamented with a bust of Africa in relief. The province is personified as a woman, with a head-dress formed from the spoils of an elephant, holding a serpent in her hand, and surrounded by numerous attributes—such as the club of Hercules, the sistrum of Isis, an eagle, a lion, a panther, a scorpion, grapes, ears of corn, fruits, &c. Another phialos, of equal size, is ornamented with the bust of a man, whose head stands out, entirely in the round. The features are rendered with such realism as to suggest that we have here a portrait, perhaps of the proprietor of the villa. Two small cups bear the signature of the artist, Sabeinos, who had the idea of combining round the bowl all the materials for a banquet in picturesque disorder: game (both fur and feather), fruit, baskets, plates, &c. Four two-handled vases show a charming design of swans fluttering about, and bringing food to their young in the nest. There are also two vases, with a design of branches crossing one another, amid which dogs chase wild animals; two crateres, ornamented with olive boughs; two mirrors, one of which is signed by the artist, M. Domitius Polycnos; two large oenochoae, on the bowl of which Victories are sacrificing bulls before the altar of the goddess Roma. But the most remarkable objects of all are two goblets, surrounded with skeletons, and dotted inscriptions in Greek, which enable us to understand their strange meaning. On one we have Euripides, Menimos (a celebrated Athenian actor), Menander, and Archilochus, represented under the guise of larvae, with various attributes, and short phrases of joy and pleasure scattered about on the field. The second goblet exhibits Zeno, Epicurus, Sophocles, and Moschion, while similar phrases exhorting to enjoy the pleasures of life are written among the skeletons.

## MUSIC.

### DR. PARRY'S MUSIC TO "THE FROGS."

MORE than half a century ago, when the "Antigone" of Sophocles was revived by order of the King of Prussia, Mendelssohn was asked to write incidental music. He did so, but we know from Devrient's "Recollections" that he long halted between two opinions. At first he thought of setting the choruses in unison, with instrumental accompaniments of flutes, tubas, and harps, in place of lyres; but he finally decided that the effect, if quaint, would soon prove monotonous, and so made free use of an art which, in the days when the great poets of Greece flourished, was, practically, non-existent. The juxtaposition of the old and the new is always a difficult matter. Compromise there must be. Mendelssohn was right in not trying merely to reproduce, as closely as possible, the old; but he went too far in the other direction: his "Antigone" and "Oedipus" music has little in it which recalls Ancient Greece. Dr. Parry, in the incidental music which he wrote for a performance of Aristophanes' play, "The Frogs," at Oxford in 1892, followed his predecessor in not excluding modern means. Nevertheless, he sought to preserve more of the old spirit; of this, the rugged, declamatory character of the choruses, and the occasional two-part writing give evidence. But it is in the use of the orchestra that Dr. Parry differs essentially from Mendelssohn. The latter made it a support for the voices, or to surround them with ornamental passages. Dr. Parry, on the other hand, assigns to it a far more important function. At times, indeed, it illustrates the situation in quite a peculiar manner, as when phrases from Beethoven and Meyerbeer are heard in connexion with the dispute between Aeschylus and Euripides. And this and other clever allusions to the music of the present day give a certain life to the play; they act as a substitute for much that is irretrievably lost in Aristophanes. We may perceive the general gist of his satire; but—to say nothing of much that is no longer understood—there were probably gestures and topical allusions added by the actors which gave special meaning and point to the words which they uttered.

Dr. Parry, in writing his "Frogs" music, seems to have been in a particularly genial mood. Like "Saul," it bears traces of his skill; but there are no moments, as in the oratorio, in which one finds time to criticise. The music flows on: it seems part and parcel of the play; and only when the performance is over does reflection on the powerful effect which tone and word have produced become possible. It may be said that it is not quite fair to compare incidental music to a Greek comedy with that of a Biblical oratorio. But surely, whether the subject be secular or sacred, a composer ought to make one feel the result, and not at any time the means by which that result is brought about. In oratorio, Dr. Parry, and, indeed, other composers, are heavily handicapped by form and tradition. Anyhow, in "The Frogs" our composer shows a spontaneity and lightness quite refreshing. He certainly ought, one day, to try his hand at comic opera: he has a sense of humour, and long companionship with Bach would safely prevent him from ever becoming frivolous. In "The Frogs" we would particularly notice the bright overture, the quaint funeral march, the characteristic chorus of frogs, the "dread and terrible sight" chorus, and the broad, dignified concluding number.

A performance of "The Frogs" was given on Monday afternoon at St. John's School, Leatherhead. The actors, and especially the

impersonator of Dionysos, deserve praise; and the dances were effectively given. A small orchestra, under the direction of Mr. Terry, failed to render full justice to the composer's music; however, considering the limited time for rehearsal, the result was fairly good. Why should not "The Frogs," having travelled from Oxford to Leatherhead, pay London a visit? If we mistake not, some of the music has been given on the concert platform in the metropolis; but it well deserves to be heard in its entirety and in its proper connexion.

J. S. SHEDLOCK.

## MUSIC NOTES.

WE quote the following from the annual report of Dr. R. Garnett, keeper of the department of printed books at the British Museum:

"The accessions to the collection of music have been more than usually important. The most valuable acquisition was a copy of the 'Motetti de Passione,' printed by Petrucci at Venice in 1503. Of this work, the sixth printed by Petrucci with his newly invented types, only one other copy is known to be in existence, and that wants the title-page and one other leaf. Another interesting book is the folio edition of Soriano's Masses (Rome, 1609), dedicated to Paul V.: a splendid specimen of Italian binding and typography, having the Pope's arms stamped on the covers. Three very valuable early Italian operas, formerly in the Borghese Library, have also been bought. They are: (1) 'Dafne,' by Mario da Gagliano (Florence, 1608); (2) 'Diana Schernita,' by Giacinto Cornacchioli (Rome, 1629); and (3) 'Strali d'Amore,' by G. Boschetto Boschetti (Venice, 1618). Another interesting work, from the same library, is the 'Diletto Spirituale' of Simone Verovio (Rome, 1586), which is generally considered the first music printed from engraved copper-plates. Copies of the 'Intabulatura d'Organo di Recercari' of Jacques Buus (Venice, 1549), one of the earliest books of organ-music; the 'Laudi Spirituali' of Fra Serafino Razzi (Venice, 1563), in a binding bearing the arms of Pope Clement XI.; and a unique copy of the Second Book of Madrigals of Domenico da' Pane (Rome, 1678), are also among the more valuable musical accessions of the year."

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